

EXTRACTS
FROM
A NARRATIVE
OF THE
CONVERSION
OF AN
ASIATIC PRINCE
TO THE
CHRISTIAN FAITH,
AND FROM
LETTERS
ON
RELIGIOUS SUBJECTS.

LONDON:

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THE Author of the Narrative died lately abroad, and the manuscripts, from which the following extracts have been made, were found among his papers by his executor. None of them are dated, but it appears from several circumstances, that they were written recently, and intended for anonymous publication. They are so voluminous, that it would be too expensive to print the whole of each of them : The Editor therefore humbly hopes, that the extracts he offers will not be unacceptable to the public ; especially as the subjects, on which they are written, are in themselves highly important, and the Author of the Narrative, who, during a long course of travelling, had many accurate and interesting views of the human character, has expressed high approbation of the writers of the letters.



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ERRATA.

Page	Line
14,	16, for <i>affirmitive</i> read <i>affirmative</i> .
80,	4, for <i>were</i> read <i>are</i> .
105,	6, for <i>has</i> read <i>had</i> .
108,	10, for <i>first to the last</i> , read <i>last to the first</i> .
120,	1, for <i>that many</i> read <i>that there were many</i> .



EXTRACTS

FROM A

NARRATIVE, &c.

A FEW days after my arrival in GREAT BRITAIN, I was introduced, by ——, to the respectable LADY, who first suggested to me the idea of writing this NARRATIVE.

She said, she supposed I was a native of Great Britain.—I am, madam, said I, and was educated in it, though now a stranger to it.—Many years ago I left it with pleasing prospects.—A tolerable fortune with good recommendations, which

the interest of my family procured for me, had filled me with the hopes of returning to it one day a merchant of considerable consequence, (you will not be surpris'd that a NATIVE of the BRITISH EMPIRE should hold that character in high estimation, and be ambitious to attain it) but a chain of adventures and misfortunes disappointed all my schemes of commercial enterprize and prosperity.---I have great reason however to be thankful to Heaven for having chequered my misfortunes with many favourable circumstances; one of which has enabled me to style myself a subject, and not a slave, of an ASIATIC MONARCH---a PRINCE possessed of all the good qualities, that human nature was ever blessed with.

To that noble personage I was sold a slave.---My first appearance indeed was such, that I was classed with the people, who



who had the hardest fate on the occasion ; for during some days prior to it, I had been confined, with a multitude of wretched objects, in a small vessel, where I was deprived of every means of cleanliness ; so that my appearance must have been as offensive, as it is possible to suppose.--- But as noble souls are ever filled with compassion, my ROYAL MASTER had, in the beginning of his reign, issued a general order, that the common necessaries of life should be provided for all slaves, who should come under his dominion, and that the officers, having charge of them, should make diligent enquiry, and regularly report to his first minister, whether or no any of them possessed a knowledge of arts and sciences, by which his subjects could be benefited.

When I discovered that we were to be treated with humanity, and that means

were to be allowed for cleansing and refreshing ourselves, my gratitude to Heaven employed my first thoughts.---By degrees my hopes began to revive, and my mind became, in some measure, composed.---I then recollected that I had a German flute in my pocket, and immediately began to amuse myself and my fellow-slaves with such airs, as I judged best adapted to alleviate sorrow, and to inspire cheerfulness; nor was I unsuccessful; for, from my infancy, I had loved music; and in the course of a few years, which I had passed in Italy, I had become a tolerable proficient in several branches of that delightful art.

I would not have mentioned this trivial circumstance to you, but that it proved to be the means, by which Providence raised me from the lowest rank of my NOBLE MASTER'S slaves to a post among those,

those, whom he honoured with his confidence.---The officer, who had the charge of us, immediately informed the first Minister, that one of the slaves, under his care, seemed to understand music, and had performed with such success, that he had absolute command over the passions of his fellow-slaves, who looked grave, or cheerful, according to musical sounds, produced by a reed, as he called it, which he applied to his lips.

The PRINCE was a great lover of music.---His curiosity was raised, and he ordered that I should be removed from my place of confinement to his palace.---After a few hours I found myself in the Royal Presence.

The splendour of his court indeed, far surpassed any thing of the kind I had ever seen, but did not engage my attention half
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so much, as the goodness of mind, which was displayed, at first sight, in his countenance, his manner, and his voice.---I never can describe how much I was struck with the majesty and gracefulness of his person, ---He seemed to be the Almoner of Heaven, and to have a soul as large as the employment.

He soon commanded me to perform on the reed he had heard of; and his noble aspect inspired me, at the moment, with a power of performing, which I had never felt before; inasmuch, that, without the aid of notes, I had the satisfaction of seeing that I engaged his attention, and gave him pleasure.---The consequence was, that I was placed near his person in the rank of his domestics.

His MAJESTY, impatient to learn any thing he thought worthy of his attention,
gave

gave me to understand, that I must instruct him to speak and play as I did ; for he imagined, that in order to play, as I did, he must speak, as I did.---I immediately began to instruct him in both ; and you cannot doubt, that I took infinite pains to make the undertaking of my ROYAL SCHOLAR as easy, as possible, to him ; in which I was so effectually assisted by his quickness of apprehension and his diligence, that in a less space of time, than one year, he made considerable progress in the English language and in music.

He had preconceived, that the English language consisted much of hieroglyphics, but soon began to observe, that it was very comprehensive, and clear, and energetic without them ; and desired to know by what means, that and other languages, consisting merely of words spoken, or written, were regulated and improved.---

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I said, that every such language, whatever origin it had, might be formed by rules of art, and strengthened and beautified by certain modes of speech, varied ingeniously from common forms of expression, and called rhetorical figures; on which, as far as I was able to recollect the subject, I writ a short treatise for his use.---He desired to see it, and read it so often, and with so much attention and enquiry, that I was obliged, in several instances, to explain and add to it. [See Appendix, A.]

I never felt myself sad in his presence---and the more opportunities I had of knowing his temper of mind, the more I was convinced, that his countenance, which struck me so at first, was a true index to it.---But when I reflected, that he had been a stranger to the REVEALED WILL of God, 'till in learning the English language, he had read the OLD and NEW TESTAMENT
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(the only books I had been able to keep in my possession) it occurred to me, that I ought, by some means or other, to signify to him, that he might read those books for a much more important purpose, than merely that of learning a foreign language, and I prayed earnestly to ALMIGHTY God to animate and support me on the occasion.

I had observed, that in reading the New Testament, he often paused and meditated on the PRECEPTS of our BLESSED SAVIOUR ; by which I was encouraged to disclose the real concern I felt for the eternal happiness of my Royal Master and Protector ; and I had determined to speak my mind, whatever hazard I might incur.

Happily he soon anticipated what I intended.—He was one day graciously pleased to tell me, that he liked my ALCORAN better

ter than his own---and that he wondered how MAHOMET, who acknowledged JESUS to be an eminent prophet, could have led a life so contrary to his precepts.---I instantly beheld him as another CORNELIUS, and lamented inwardly that he had not a SAINT PETER to assist him.---He observed that his words had made a deep impression on me, and asked in a tone of voice exquisitely mild, and earnestly inquisitive, how the followers of JESUS lived in Europe, and whether or no they paid strict attention to his law, which I called the GOSPEL.

Not being able to give a general and direct answer in the affirmative, I informed him as well as I was able, that there were in Europe several sects of Christians.---What, said he, is a sect?---I told him, that I should find it difficult perhaps to explain the word to his satisfaction, but that I conceived

ceived it to be a considerable number of Christians professing and uniting in some particular notions of faith and worship, and rejecting others; and that they were usually called followers of the authors of their respective tenets and practices.

He was surprised, he said, that there existed more than one sect, as they had only one lawgiver and one law.---I answered, that it had been occasioned by various causes---such as error, pride, worldly views, false philosophy or affectation of refinement---that many volumes had been written in support of the various doctrines and modes of worship which had been introduced;---and that each leader had been followed by multitudes of people, who were deceived by words, and had neither time nor capacity, nor means of instruction, to judge of things by fair enquiry and argument.

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He then asked me, of what sect I was? ---I answered that I was a PROTESTANT--- that is, one of that numerous society of Christians, who more than two hundred years ago had protested against the ERRORS of the Church of ROME, and after many vigorous efforts and successful struggles for civil and religious liberty had continued to exist, some by ESTABLISHMENT and others by TOLERATION, in various parts of the world.---

ROME! said the Prince, with emphasis ---Yes, said I, ROME! IMPERIAL ROME!--- that once renowned city, which the PROVIDENCE of the God, whom you acknowledge and adore, permitted first to conquer and subdue almost the whole known world, and then itself to be humbled and laid prostrate.---

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By what particular note or mark, said he, are Protestant societies or churches distinguished? I told him, that they make the GOSPEL the sovereign rule of faith and worship and moral conduct---that they lay open by every means, that can be devised, the Book, which contains the GOSPEL---that they require every member of their churches to read it, who is capable of reading it---and that it is read and explained, at stated times, by ministers of religion, in the hearing of all, as well those, who are capable, as those, who are not capable, of reading it.

He understood it, he said, to be the intention of God, that the gospel, or his word, should not be with-held, at least by human design, from any of the human race---and therefore, he desired to be informed, whether or no, Protestants or their ministers of religion, in laying open the

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book,

book, which contains the Gospel, expect it to be considered as a matter of right or of favour ?---As a matter of right most assuredly, said I ; for both by rules and exhortations they require every individual to read, and study it, and to live according to it.---And further, in order to secure to every individual regular and frequent opportunities of public worship and instruction, and of private perusal and meditation also, one day in seven, called the SABBATH, is appropriated, to those purposes, by the Laws of God and man in every Christian country.---I added, that the word SABBATH signified REST---and that one reason why that name was given to the seventh day, was, because God, who originally appointed it, intended that on every seventh day, there should be a general REST from all such worldly labours or engagements, as might interrupt the observance of it,
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and draw men away from religious exercises and meditations.

Are religious exercises and meditations, said he, confined to the SABBATH day in Protestant churches?---No, revered Prince, said I,---there are other days also appointed for those purposes, which are distinguished by a commemoration of signal benefits conferred by the Creator on the human race, or by the names of eminent Christians, whose virtues, for the sake of example, are recorded and remembered with peculiar solemnity.

He often used to make mention of the several sects of Christians, and to say that the sect, which freely DISTRIBUTED the word of God to all men, and made it the RULE of their faith and conduct, was the sect of which he would chuse to be a member ---I more than once heard him say, that

he had already felt the power of the word of God in his heart, and that he wished most earnestly for an opportunity of making formal and open profession of it, and publicly observing its rules and ceremonies.---He often ended a conversation with these words---“ I LOVE YOUR PROPHET MORE THAN MAHOMET---THE LAWS OF JESUS BEAR THE STAMP AND CHARACTER OF DIVINE WISDOM AND GOODNESS---THE LIFE OF JESUS WAS PURE---IT WAS VERY DIFFERENT FROM THE LIFE OF MAHOMET.”

Some years had elapsed in such delightful intercourse with my Royal and beloved Master, when he one day asked me, whether or no I could act as a Minister of the Gospel, and admit him into the church, of which I was a member, according to its forms?---My answer was, that I had no authority from God either IMMEDIATELY, OR THROUGH MAN so to do, but, that I had strong

strong hope, that under the Divine Mercy, through JESUS CHRIST, his belief of the Christian Doctrine, and practice of its moral precepts would, even in his solitary situation, and state of involuntary separation from every particular sect of Christians, be the means of securing to him that ETERNAL SALVATION, which he so earnestly wished to attain.---My hopes, said he, are the same with yours---and yet not only for my own sake, but for the sake of thousands of human beings, with the care of whom Providence has entrusted me, I most sincerely desire to become a Christian, not only in FAITH and CONDUCT, but also in FORM and CEREMONY.---For how is it possible, said he, to conduct the affairs of men, either civil or religious, without forms?---Human nature, in every kind of social state, requires the assistance of them---They convey knowledge to the mind in the most forcible and ex-

peditious way.---Their impressions are quick, and strong, and permanent.---They rouse us to action, and encourage us to continue in it.

At the time, when he delivered these sentiments of respect and reverence for the Christian Doctrine and its forms, and declared such paternal concern for the happiness of his people, he was standing near the throne in a large and magnificent apartment of the Royal Palace, where the COUNCILS of the empire usually assemble. ---The NEW TESTAMENT lay open before him on a table raised a little in the form of an altar, and richly ornamented after the Eastern manner.---And he always considered the study of the Scriptures, in that situation, as an act of worship---He had read, a few minutes before, in the Acts of the Apostles, with a tone of voice strongly expressive of inward emotion, that

that by an awful MANIFESTATION of the presence of the DIVINE SPIRIT followed immediately by the forcible and persuasive eloquence of SAINT PETER, there were added to the number of believers, in the space of one day, about three thousand souls.---Then fixing his eyes on me, "Look," said he, "my faithful and useful instructor, to that Sacred Book, in which are recorded the threats and promises, the terrors and mercies of the Most HIGH God, the Possessor of Heaven and Earth---What thinkest thou?---May I hope that Ministers of the word of God, which is contained in that book, can be induced to come to these my realms? My people surely would willingly receive them---they would perceive that, if they should become real Christians, their condition, even in this life, would be bettered, because the laws and government of my empire would be better administered---My people would

be too wise and considerate not to discern and embrace the means of enlarging and securing their own happiness."

By the question itself, and by the manner in which it was put to me, my heart became dilated---and rising suddenly above the coolness of temper, which nature had originally given to me, and which long habit had increased, I answered with a degree of warmth, which seemed to be not unpleasing to the Prince, that I was very sure many would be found, who would think it a happiness to be employed in so great and glorious a work, and whose natural inclinations, if they were not under prior engagements, of equal, or perhaps superior obligation, would concur with the design of the commission they hold from their Lord and Master, which is to save the souls of all men.

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The noble mind of the Prince paused not a single day---an extensive and liberal commission was immediately made out for me, and I departed, without loss of time, for the purpose of executing it.

All these circumstances, said the Lady, to whom I had the honour of relating them, are much in favour of your arduous undertaking, and I most earnestly wish you may be successful in it.---Now, sir, if it would not give you too much trouble, you would oblige me, by relating any matters, that may enable me to form an idea of the genius, temper, habits, manners, customs, and government of the people, for whose conversion you are so laudably interested and honourably appointed.---It is not from curiosity alone that I ask this favour of you.---I have a further and a better motive for it.---It is to enable me to make proper choice of a few
moral

moral and religious books, of which I shall request your acceptance, as they may hereafter prove useful to you and your coadjutors in the execution of your commission.

I thanked her very sincerely, and proceeded.---In the dominions of my Asiatic Sovereign, which consist of two kingdoms, that have separate councils and jurisdictions, the code of penal laws and the temper of the government are uncommonly mild---consequently capital punishments are few and seldom inflicted, and when they are inflicted, they are accompanied with every circumstance of humanity, that the situation of the criminal admits of---The maxim is, to secure obedience to the law, as much as possible, by rewarding merit, and rendering vice infamous.---I shall mention two regulations established for that purpose by the present emperor.

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The one is for the punishment of such of the nobility, as have been found guilty of arbitrary or iniquitous conduct in the administration of justice, and is called the THEATRE OF INFAMY.---The other is called the GATE OF MERIT, which is always ready for receiving, into the class of gentry, such persons, even of the lowest order of the people, as are eminently distinguished by virtuous, and great, and successful exertions of good natural talents.

The THEATRE OF INFAMY is erected occasionally near the habitation of the delinquent.---It consists of a narrow circular platform, of a very white colour, with low black rails round the edge of it.---It is supported by one massy pillar, about fourteen feet high, which is made of the blackest ebony, that can be procured, and has in its centre on the top, an upright
iron

iron axis, on which the platform, by means of secret machinery, within the pillar, is turned about with a slow gradual motion, in order to exhibit the delinquent dressed in the robes of the office he had abused, conspicuously and frequently to the surrounding multitude.---He bears on his breast a white tablet, which notifies, in large black letters, his name, his late office, and the crime or crimes for which he was degraded, and sentenced to such ignominious punishment.---He undergoes it on a fixed day, in each year during his life.---[See Appendix, B.]

The GATE of MERIT resembles a triumphal arch, and is built, on a rising ground, in the midst of one of the largest squares of the metropolis, in view of the habitations of the Princes of the Blood, and some of the chief nobility.---It is extremely magnificent, and richly decorated with

with ingenious emblems of the arts and sciences, and with fine statues and monuments erected to the memory of the illustrious dead.---What the Emperor designs by this splendid structure, is to impress it forcibly and constantly on the minds of his subjects, that merit ought to be the original and sole reason for granting honours and privileges to any person and his posterity, and that he is always ready to confer them on any person, who has convinced the people, that he deserves the favour.

In order to protect rising merit from contemptuous treatment, he has appointed the following ceremony---General proclamation is made by heralds, that on a certain day the person, who is to be admitted to the rank of gentry, will pass under the Gate of Merit.---The gentry assemble, in great numbers about the gate, dressed in
rich

rich apparel, and with the emblems of their privileges.---The new member is introduced, in a magnificent chair, amidst loud acclamations and other expressions of joy---he is then conducted to the court, and presented to the Emperor, who bestows a JEWEL on him, to which certain privileges are annexed.---(No person of any rank whatever has free admittance to the Royal Presence, 'till the Emperor has bestowed a jewel on him.) And if his fortune be small, he adds a pension to it, or appoints him to some place, for which he is deemed to be qualified.---Very few are allowed to pass through the Gate of Merit.---The Emperor indeed, always manifests great regard for the opinion of his people, when it is conveyed to him on proper occasions, and without tumult or disloyalty; but he is firm in his conduct, and as ready to reject ill-founded applications, as to reward merit.

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There is no part of the world where recreations are more encouraged or pursued with more innocence, than in his dominions.---In the metropolis it is pleasing to see the changes the different hours produce.---Early in the morning the places of public worship are crowded, and as soon as that is over, you see a general face of business.---At the hour established by custom all retire to the first meal.---Half an hour is the usual time for rest after it, which the climate makes absolutely necessary---after that short pause from business, the appearance of it again prevails, and continues to the time of the second meal---an hour is the usual time for rest after it---at the end of that hour, trade and business are again revived and continued, 'till the evening.---All business then ceases for the day, and evening worship being ended, the time of recreation and amusement begins.---As every person almost is disposed

posed to partake of them, the streets, and squares, and public halls are frequented by multitudes of people, who in general chuse the open air, because the evenings are agreeably warm.---During the time of recreation, the metropolis has as just a right to be called a great garden, as a great city, for the streets are so broad, and the squares so numerous and extensive, that they afford room in abundance for odoriferous trees, and plants, and flowers, which (such are the mildness and benignity of the climate) flourish in every season of the year, and constantly perfume the air with their fragrance---while birds of various kinds, that enjoy them, proclaim aloud their happiness by the sweetest notes the feathered tribes were ever heard to utter.

During the present reign the city has been much enlarged, and improved, and
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beautified.---From the noble river, on which it stands, streams of considerable breadth, or rivulets, where they were thought to be sufficient, have been conducted to the streets and squares, which admit of them.---I do not think that purer or more salutary water can be found in any region of the earth, than this river affords---the main course and branches of it have as much variety and beauty, as the imagination can conceive.---As it approaches the city it becomes deep, and spreads into a capacious lake with indented shores, where moving with solemn slowness it pushes forward to the merchants stores vessels of great burthen, that are employed in inland trade---this scene is enlarged and enlivened by barges kept for pleasure---they are splendid, and beautifully constructed, and so numerous, that I never could in any one situation count them exactly.---Its waters, having per-

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formed

formed all these friendly offices, are collected again into one broad and deep channel, from which they rush with rapid impatience through narrow passages bounded by steep and rugged rocks, and falling in several places from considerable heights, with noise resembling distant thunder, form delightful cascades in view of magnificent palaces, which are built on domains of the Emperor, and inhabited by Princes of the Blood, or such of the nobility, as he honours with the use of them. ---Below these cascades the waters are received into a large lake, called the LAKE of ADMIRATION.---They then begin to disappear, and to pursue a winding way through wooded mountains of prodigious height and exquisite beauty, till they reach the ocean.

Ladies of fashion in the metropolis seldom walk for exercise or amusement, not-
with-

withstanding they have so many inducements to it ; but appear in public in carriages made in various forms and much ornamented.---They go on very low wheels, and some of them have rich canopies.---They are drawn by horses remarkably gentle, small, and beautiful, and are always followed by one or more domestics.

When a young lady with the advice of her parents or guardians has consented to marry, the gentleman, so honoured by her, is permitted for one month to attend her carriage, which has precedence of all those, which are followed by domestics merely---and during the last week of that month her carriage is followed by empty ones, to notify that they are ready for those ladies, who are invited to attend the nuptials---the whole expence of which, as well as every other on the occasion, is defrayed by the gentleman.

In justice I must observe that no women in the world make better wives than those ladies---and that marriage does not appear to greater advantage in any country I have ever seen---The men are as much distinguished by gentle and indulgent manners to their wives, as the women are by their complacency and strict attention to the will of their husbands.---From these sources they derive much happiness---and for their virtues and their happiness they are much indebted to the care that is taken of their education---and probably not a little to the wise laws that are made for regulating public amusements---one of which bears some resemblance to card-playing in Europe, but differs from it materially in several respects.---It is not played with cards, for instance, but with fine pieces of japan, with various figures according to the nature of the game.---Nor does what is won go into the pocket of the winner, but

but towards a fund established by the Emperor, in the beginning of his reign, for relief of the children of unfortunate genteel families.

Allow me, madam, said I, to give you as particular an account, as I am able, of this humane regulation, as it is one of the numerous institutions, for which the Emperor so justly deserves to be called the Father of his People.

Every person on his first admittance to the Royal Presence receives a JEWEL, and is taxed, at the time of receiving it, with a sum, which makes about twenty pounds of English money, to be paid annually, and that tax is appropriated to the purposes of the charitable fund, which I have mentioned.

At court and at the houses of those, who have a right to go to court, no person is

permitted to play at any game, who has not received a jewel, nor is any person permitted to lose at play in any one year more than the amount of the tax---which is collected in the following manner---when play is ended, the loser pays the sum he has lost immediately to the winner, who, folding it in a paper, on which he writes his name, sends it to a public chest, called the Chest of Humanity, that stands in the midst of one of the great halls of the Royal Palace, and is opened at stated times by the High Treasurer, in order to settle the account, and remove the money ; in the distribution of which the greatest care is taken.---So that while a limitation of the sums, that can be lost in any one year, prevents the ill effects of excessive gaming, the regulations, under which the tax is collected, serve to enliven the play, and to promote every good purpose of it---and the only difference

rence in regard to money is, whether or no the tax is payed gradually by small partial payments in the course of the year, or by one larger payment at the end of it.

In Europe, where excessive gaming has prevailed for such a length of time, and consequently finds many advocates, it is commonly said, that it matters little, what is lost or won in the course of the year, as at the end of it little more is lost or won than the amount of the cards, &c.---but admitting that to be the case in some instances, I will venture notwithstanding to assert, that the amusements of the two countries are widely different in several other respects, and that great preference is due, as well to the mode of play, as to the purposes of it, in the dominions of my Asiatic Sovereign.---There it is always attended with genteel manners, and chearfulness on both sides of the table---but in

Europe often with disgust and anxiety---even the hope of recovering what is lost is allayed by the fear of doubling the evil by the hazard.---The most habitual coolness of temper and steadiness of features, acquired by an European gamester, cannot always conceal these passions in his heart.

In the dominions of my Asiatic Sovereign all kinds of play are introduced among the people of the higher classes for moral purposes, and are rendered, as much as possible, games of skill and not of chance : in order by means of exercise and amusement to improve the talents given by nature---Accordingly the joy attending conquest arises from a consciousness of making a judicious and successful use of the japons, that are dealt---so that mutual compliments and congratulations often pass between winner and loser, when
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the former has played good japans with skill and success, and the latter has made a good defence with bad ones.---The company are never disturbed by the angry looks or loud words of either: nor are their ears offended by scurrilous insinuations.---Mental improvement and humanity are the objects of play in the one country; money is too often the sole object of it in the other.---And the consequences are such as may be naturally expected.---In the latter when the fortune and family of the loser are ruined, the winner must experience in his mind all the wretched feelings of a successful robber;---in the former both winner and loser are tranquil and happy, because each is conscious that he has offered a small and acceptable sacrifice on the Altar of Humanity.

It

It is the wish of the Emperor that his regulations of amusements arising from games, should be considered as privileges granted to his subjects of the higher classes, and therefore in his EDICT there is no mention made of the people of the lower orders---the regulations however soon descended to them without law merely by the force of fashion and example, and they are so universally adopted, that upon the whole the public in all its branches is exceedingly benefited.

He foresaw that women of rank and fashion in his dominions would receive a regulation of amusements with cheerfulness, because they had no occasion for money, except to purchase clothes, and to bestow in acts of generosity and beneficence, and had been habituated to spend the greater part of their time in private with a proper degree of reserve and dignity

nity---often employing their hands in works of fancy and ingenuity.---The present venerable Empress finds domestic amusement in such works, and her example is alone sufficient to prevent a discontinuance of them.

I am much obliged to you, sir, said the Lady; and as far as your account of things enables me to form an opinion of the temper and disposition of your Asiatic Sovereign and his subjects, I will venture to predict that with God's assistance you will make many converts to the CHRISTIAN FAITH.---But from your silence, sir, and your grave looks I conjecture, that you apprehend there are some obstacles in your way.

I think, said I, madam, there are two very great ones---distant indeed at present, but which, if they should find entrance
into

into the dominions of my revered Prince, will probably defeat his noble and humane design, by rendering the soil unfit for the seeds of CHRISTIANITY before they are sown: They are European PROFANENESS and BARBARITY---I have spoken in general terms: What I mean particularly are the contempt, and neglect, and violation of the solemnities of religion, especially the Sabbath, together with that furious spirit of atheism, anarchy, and tyranny, which has already corrupted, embroiled, and laid waste the moral and the political world so extensively in Europe.

In Asia a Mahometan does not think it credible that among Christians in Europe the day, appointed by their PROPHEET JESUS to be kept holy, is distinguished by card-playing, and other amusements less vulgar perhaps than intoxication and turbulence, but not less sinful.---Should
however

however the example of such professors of Christianity be presented to the eyes of those people, either its doctrines and its solemnities will be discredited and rejected, or if they should receive them accompanied with such abuses, their last state probably will be worse than their first.

In fact irreligion is the source of European barbarity, and of all the evils and calamities, with which this quarter of the world is visited.---The people, among whom they commenced, first ridiculed and neglected the forms and the solemnities of religion---next they rejected religion itself---they then questioned the very existence and Providence of God, who is the Author of religion---and when their minds were thus prepared for cruelty, their progress towards it was certain and rapid.---The nations around them foresaw it, but could not prevent it---suddenly and for a short

short space of time their consultations and their tumults darkened the whole political horizon of the world---Clouds of malignant quality and unusual appearance hung over it---The tempest soon broke forth and raged---Their monarch was sentenced to death by a tribunal composed of traitors and assassins, who meditating murder pretended to act under the rules and forms of justice---Order and subordination were destroyed---and the very names of things, which religion and antiquity had rendered venerable, were changed, that the original use and intention of them might be obliterated and forgotten.---Of the innocent ; those, who fled for personal safety, were proscribed and deprived of property ; and those, who remained at home, were liable every hour to lose their lives by the dagger of the assassin, or the axe of the executioner.

Such

Such was the horrid state of things among themselves ; but the perpetrators of these cruelties soon found their own country too narrow for the work they had undertaken.---Their barbarity, it seems, in order to be perfect, must be comprehensive and universal.---The monsters accordingly declared war, not only against MONARCHS and MONARCHIES, but against all ESTABLISHED AUTHORITIES of every kind, and pledged themselves by accursed and abominable OATHS to assist every where in executing the MERCILESS DECREE.

Their numbers, their knowledge of arts and arms, and their successes (so HEAVEN PERMITTED it to be) rendered them formidable.---Alliances were therefore made against them, and negotiations were tried, but they failed.---Who can recount the disastrous events that followed ? The very
number

number of them exceeds my power of recollection---the earth has been deluged with blood.---But the frenzy, which has seized the minds of men, is much more dreadful than the carnage, which has been made of their bodies---Millions, who were worshippers of God, and friendly to the human race, are become atheists and murderers---hypocrites and oppressors---pretending FRATERNAL LOVE in order to deceive---and corrupting by specious argument, before they attempt to subdue by the sword.

Language may give an outline of this dreadful convulsion in the moral and political world, but the pen of the ablest historian cannot finish the picture.---The fever, occasioned in the blood of a tortured criminal under the hottest sun of noon-day within the tropics, is exceeded by the
present

present ferment of the human mind in Europe and its dependencies.

I hope, madam, said I, you will excuse the warmth, with which I have mentioned this dreadful subject :---for I not only feel for the sufferings of mankind in Europe, but from a progress of the barbarity, which involves them in ruin, I anticipate with deep concern the prevention, or exclusion, or corruption of Christianity among a people, who with circumstances less unfavourable, might under Providence be a means of preserving it pure in one part of the world, while its adversaries are labouring to discredit and destroy it in so many others.

I ought indeed, sir, said the Lady, to excuse you, for no person can think of the subject with more pain and anxiety than I do.---But I am often relieved and

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comforted by reflecting, that God is all sufficient, and that whatever aspect human affairs may have, or unfavourable turn they may take, we ought not to give way to despondency, but endeavour in every situation of things to perform the duties required of us.

After a pause of a few minutes, she renewed the conversation, and said to me with a chearful and animated countenance; fir, you must not sink under despondency, as the work, in which you are engaged is of a moral and religious nature---for in every such case, any degree of success, even the smallest, bears some, perhaps indeed in its consequences, very great value.---And therefore zealous perseverance and sanguine hopes are allowable in such cases; while things, merely of a worldly nature must be projected and conducted by the rules of common

mon prudence and probability alone: and I think, fir, there is another good reason, why in your particular situation, you ought not to admit despondency.---Your ASIATIC SOVEREIGN is wise, and benign, and beloved by his people---May you not then reasonably hope that he will take such measures, as, humanly speaking, are necessary for the defence of his dominions against the principles of professed ATHEISTS and ANARCHISTS, and the aggressions of MERCILESS ARMIES composed of desperate ruffians, who are detached and estranged from their own country, and in their systematic and furious pursuit of plunder and power, invade without colour or pretence of justice, the territories of every nation, that is within their reach.

Doubtless, madam, said I, I may reasonably entertain that hope, especially as before I left Asia, he had made vast prepa-

rations both by sea and land, in which he was most cordially supported by such of his subjects (and they were a great majority) as were sensible of the value of the excellent constitution, in which he presides with such wisdom, goodness, and magnanimity.---[See Appendix, C.]

You have strengthened me, sir, said the Lady, in my opinion, that you ought not in your present undertaking to submit to despondency.---

I thanked her very sincerely for her good advice, and assured her that I would, with God's assistance, endeavour to follow it.---I then reminded her of the books she had mentioned---She said, she had ordered them to be left for me at my lodgings.---She then gave me two letters for my perusal---one of them a copy of a letter, she had written to a friend on the SABBATH---the other
an

an original letter, his answer, with a PAPER annexed to it.---When you have read them, fir, said she, and considered them, I shall beg the favour of you to give me your opinion of the letter of my friend, and of the paper annexed to it.---My friend died shortly after he had writ it.---She paused a little and dropped a tear.---In regard, fir, said she, to the letter I writ to him, if it has any value, it is because it has reference to his, and occasioned it to be written.

The next time I had the honour of seeing her, I laid the letters and the paper annexed to them upon her table, and said I had read them with pleasure, and hoped to profit by them, and that I wished to have copies of them.

I am glad, fir, said she, that they have in any degree answered your expectation, and as you desire it, you may have copies

of them.---There is a young person in my house, who can transcribe them in a fair and legible hand.---That, said I, would be a very limited publication of them, when perhaps at an expence, which a tolerable sale of them would defray, they might be printed and offered to the public at large.

If you, sir, said she, would take the trouble of writing a narrative of what you have so obligingly at different times related to me concerning the Asiatic Prince and his subjects, and of printing and publishing it together with the letter of my deceased friend, and the paper annexed to it, they would, I think, be well received by the public.---They might serve to amuse some people, and to instruct others. ---But as to my letter, if it should happen to be brought before the critics of this country, who are in their own right a literary

rary tribunal of vast extent and authority, they would immediately pronounce it to be, what I could not deny it to be, the letter of an old woman.---However, sir, if you should hereafter be of opinion, that a publication of such a narrative as I have suggested to you, together with the letter of my deceased friend, and the paper annexed to it, might be either useful to a few worthy individuals, or acceptable to the public at large, you may publish my letter with them, but without mention of my name, and not 'till after my death.

The conditions, which you prescribe, madam, said I, with regard to your letter are hard; but you have a right to prescribe, and I shall strictly comply with them.---Why, sir, said she, do you think my conditions hard?---Because, said I, madam, if at any time a narrative of what I have related should be published together

with the letters, &c. the whole by complying with your injunction will be deprived of the advantage of a favourable introduction to the world, and the Editor must forego the credit of presenting to the public view a



The Lady was much affected by what I said, and looked grave.---A servant announced the arrival of visitors, which happily put an end to our embarrassment.

* The Editor would be extremely happy to be able to fill up the blank, left by the
author ;

author ; as well with the character as with the name of the Lady, whom he has mentioned with so much respect in several parts of his narrative ; but no one circumstance has yet been discovered among his papers, that serves to lead to a probable conjecture of her name, except the following words written by him with his own hand on the margin near the copy of the letter, which she had written to her friend in regard to the Sabbath, viz.

I abhor flattery---It is deceit accompanied with meanness and cunning on the part of the person, who offers it, and is a gross insult to the person, to whom it is offered---for it carries with it a supposition, that the person, to whom it is offered, is proud, or vain, or stupid, and is either incapable of distinguishing truth from falsehood, or prefers the latter to the former.

In

In my Closet, at the distance of many thousand miles from every person within the British Empire, it cannot be flattery to write with my PEN, what if I were able, I might truly proclaim to the whole world with my TONGUE, viz.

THAT THE GOOD DEEDS OF THE WRITER OF THIS LETTER WILL OUTLIVE THE MONUMENT, THAT SHALL RECORD THEM.

THAT HER MATERNAL TENDERNESS FOR THE INNOCENT AND MOST HELPLESS, AND HER GOD-LIKE COMPASSION FOR THE WEAKEST AND MOST WRETCHED OF THE HUMAN RACE WILL NEVER BE FORGOTTEN.

AND THAT POSTERITY MAY WELL DOUBT THAT ANY PERSON
IN

IN THIS AGE POSSESSED SO MUCH
HUMANITY AND PIETY, AND SHONE
WITH SUCH SUPERIOR LUSTRE IN
THE MORAL WORLD.

EXTRACTS FROM THE LETTER,
WHICH THE LADY, MENTIONED IN
THE NARRATIVE, WROTE TO HER
FRIEND ON THE SABBATH.

SIR,

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.....

..... Having no more to commu-
nicate to you on the business, with which
you entrusted me in your last letter, I now
assure you, that all your friends here,
among whom I take pride in standing fore-
most, are extremely sorry to receive such

un-

unfavourable accounts of your health, but we hope that the gout, which is your principal complaint, and is often as sudden in its departure as in its approach, will soon take leave of you, and allow you to use that kind of exercise, which is so necessary for your general health.

At present, I am very particularly interested in your speedy recovery; for I am involved in difficulties, out of which I have no doubt you will do your utmost to extricate me.

From the alarm I have given, you will conclude perhaps, that my house has been burned, or that my little improvements, with which I am so often amused, have been injured, or that some person in a whisper has said a worse thing of me than I deserve.

I am

I am thankful to Almighty God, (and I never can be sufficiently thankful to him) that none of these things have happened to me : but I am threatened with a matter much worse in many respects.---Several persons, sir, whom I never suspected of evil designs, have confederated and combined, I fear, to deprive me of very valuable things, of which I have had quiet possession for a considerable part of my life ; and if they cannot deprive me of them, it is evidently their intention to molest and disturb me.

As I am advised by able council, and as I verily believe, that I have a just and good title to them, it is my duty to defend the possession, while I am able, and to call on my honest neighbours to assist me, rather than submit to so cruel and lawless an attempt.

The

The principles of my religion are the things, of which they would deprive me ; and I trust, that by my conduct through the course of a long life, I have put it in your power to believe, that I am sincere in declaring, that they are infinitely dearer to me, than my apparel or my jewels, or any other thing I possess in this world.

These enemies of my happiness, (for such I must deem them) have already gone so far as to tell me in plain terms, that I must, and that I ought, as well for my own ease and comfort, as for their satisfaction, totally to surrender some of my religious principles, and that there are others, which if I should hold, I must consider them as held, not on the ground of right, but merely as matters of favour and indulgence, and on the condition, that I shall occupy and use them in such
a man-

a manner as can give no offence to any of my neighbours.

I asked them repeatedly, whether the SABBATH, were one of the things, which I must expect to hold by so precarious and limited a tenure.---They answered with one voice, that it was ; and that they could prove by variety of evidence, that I had no right whatsoever to its ceremonies or privileges---But with God's assistance I will endeavour to the utmost to maintain principles, under which I live happily myself, and contribute, as far as I am able, to the happiness of others.---And I trust that neither persuasion nor example shall induce me to relinquish, nor force me to surrender them.---Such conduct on my part would afford to the enemy too easy a conquest, and render him more insolent and oppressive.

I must

I must not however in such a contest rely merely on my own resources : especially as the mode of argumentative and controversial war is changed, and hostilities against religion and its institutions are now carried on in a new way ; not as formerly by slow and regular approaches, but by unexpected and sudden manœuvres ; so that the wars of controversy are become as difficult, as those of arms.---And skill and courage must sometimes yield to incessant skirmishing and superior numbers.

As the SABBATH is one of the main fortresses of religion, the force of the enemy is often directed against it by various artful feints and modes of attack.

At one time, he admits that on observance of the duties of it might be profitable, if it were practicable ; but denies the observance of them to be practicable, and im-

immediately concludes with an air of triumph, that God never could have given a command for the observance of them, being too wise, and good, and just, to command a thing to be done, which from its nature it is impossible to do.

It is impossible, he says, to pray and to soar in the Heavenly regions during the whole Sabbath-day.---The human mind is not capable of such an exertion ; and therefore it cannot be made a duty.

At another time, he grants, that social intercourse, by visiting one another occasionally on the Sabbath-day, for the purposes of religion and humanity, is a proper method of spending a part of the day, when it answers the ends proposed by it ; but, as that is very seldom the case, it is better to avoid such intercourse entirely.---He laments, with an affectation of pity and

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piety,

piety, that the time is usually spent in the propagation of scandal.---As a friend, seemingly, to good morals and good order in society, he observes with a grave countenance, that all abuses of amusements and diversions of every kind ought indeed at all times to be prevented or punished ; but says, he can see no reason, why if brought under restraints and duly regulated, they should be prohibited on the Sabbath-day, especially as they are much less culpable and much less injurious to society, than fullen and useless indolence at home, or scandalous conversation abroad.

When argument is exhausted, he has recourse to matter of fact and precedent, and as a man of the world, condescends to inform you, that, for such reasons as he has mentioned, amusements on the Sabbath-

bath-day are not only tolerated, but licensed in other countries.

By such attacks I have been often annoyed and harraffed, but never yet totally subdued.

As a human being and a member of the church of Christ, I resolutely claim my right to the Sabbath-day, and to all the doctrines, privileges, and institutions of the gospel, that great charter of the Divine Mercy---which every Christian is required to understand, as far as he has ability and opportunity.

On these general grounds, and on the ground of that friendship, which has long subsisted between us, I apply to you, sir, for your assistance under the difficulties I have mentioned ; and entreat you to give me, as soon as your state of health will

allow it, such an account of the institution of the Sabbath, and of the duties annexed to it, as you may judge most proper for me in my present situation.

In the mean time, I beg leave to submit to you the ideas I have long entertained of it, in order to enable you to judge in what particular points I am most weak and deficient.---A petitioner seldom asks a favour without [painful apprehensions of a refusal ; but that is not my case.---I ask with confidence and full hope of success ; knowing that friendship disposes you, and that the high sense, you have of pastoral duty, obliges you to assist me.

I have already made this letter a very long one.---Let my apology be, that my mind is much engaged by the subject of it.---If to what I have written I should immediately add what I may have to write, it
might

might prove very troublesome, as well to me, who have a feeble hand and am a slow writer, as to you, who are frequently in fits of pain, and might possibly at the moment of opening my letter be an impatient reader.---Rather therefore than fatigue myself, and probably distress you, I will dispatch what I have written, and in the course of a few days, if I should receive a favourable account of your health, I will send one or more supplements.

I am, &c.

SUPPLEMENTS.

An interruption of writing has occasioned such an interruption of my
F 3 thoughts,

thoughts, that I am under the necessity of claiming the privilege of writing incoherently, allowed to women by our late worthy old friend, ———, whose soundness of judgment and goodness of heart, you used to admire as much, as you condemned his bluntness of manners.

I own I am very differently affected by the different characters and, apparently, different motives of people, who either question our general obligation to observe the Sabbath, or express disapprobation of the manner, in which we are commanded to observe it.

For those, who enter into serious argument on the subject for the sake of information and instruction, I feel that kind of pity, which I have for the lame or the blind, and am ready to assist them to the utmost of my power.--I feel pity likewise,
but

but not of the same kind, or in the same degree, for those, who having been seduced into occasional violations or neglects of the Sabbath by a love of pleasure and amusement, and by the force of fashionable example, will of course be tempted sometimes to question and discredit opinions, which they had in some measure deserted. Such people may be said to be in a state of spiritual neutrality, or only half corrupted.---And as they have not entirely deserted the principles, against which they have been tempted at particular times to act, charitable attention and pity are due to them, especially where they shew any symptoms of reformation---But when the vicious and abandoned, without a wish to reform themselves, take an active part in deceiving and corrupting others, my indignation naturally rises against them, and I heartily wish for the presence and assistance of some able combatant, to re-

buke their presumption, and mortify their pride by convincing them of their ignorance.

I am altogether at a loss, how to express my feelings, when I hear that certain female personages devote the evening of the Lord's Day to card-playing; especially when I consider, that their characters in every other respect would invite a heathen or a deist to the profession of Christianity---that they possess understanding sufficient to make subjects of the most sublime and interesting kind entertaining to them; and that they are eminently qualified by nature, education, and rank, to become bright examples of Christian conduct, and to promote by their influence a belief of the principles and a practice of the precepts of the Christian doctrine.

Their

Their deviation (if I could find a milder word, I would make use of it in speaking of their error) fills me with amazement and melancholy---It grieves me that their influence, which on other occasions is capable of drawing general attention and forming great circles, should be exerted on the Lord's Day in violating and subverting his command for the observance of it, by pleading the weakness of human nature, or questioning the extent and authority of the Divine Laws.

The following arguments, and the inferences drawn from them, in regard to the SABBATH, appear to me to be just and conclusive, and have hitherto, with the Divine assistance, guarded me against the insidious sophisms and imperious dictates of corrupt and superficial preceptors.---I hope you will add to them where they are defective ;

fective ; and correct them where they are erroneous.

The more we contemplate the works of the Creator, and the more accurately and intensely we reason upon them, the more clearly we are convinced of the existence, eternity, power, wisdom, goodness, and justice of a First and Supreme Being, who made all things, and administers them uniformly and constantly, either by original and immediate exertions of Sovereign power, wisdom, and goodness, or by means delegated to subordinate agents, who become instruments in executing his will, both in the material and intellectual world.

Admitting the truth of these principles (and none, I believe, but the fool, will presume in his heart to question it) it is plain, that when God, who is perfect himself, and designs perfection in all his works,

works, requires obedience from rational creatures ; that is, from moral beings or free agents, whose happiness must, in a great measure, depend on their own conduct, he requires, as well in goodness as in justice, the utmost degree of it, of which they are capable ; whether that obedience is to consist in doing what he commands to be done, or in forbearing to do what he forbids to be done.---If therefore they leave undone those things, which they ought to have done, or if they do those things, which they ought not to do, there is no health in them.---Guilt, which is the moral disease of the soul, immediately takes place.---The Divine Authority is neglected and despised ; and their omissions, as well as their transgressions, are culpable ; not equally so, perhaps in any two cases : for the degree of guilt must always depend on a great variety of circumstances, which the Divine Wisdom and goodness alone can
tho-

thoroughly compare and balance ; and of which therefore God, who is the Searcher of hearts, has reserved and postponed the full and final cognizance to a day appointed for general judgment, when every thing that is hidden, shall be brought to light ; and everlasting happiness or misery shall be decreed by the Sovereign Judge to every man according to his works.

Hence then we may clearly discover the authority and extent of the Divine Laws, and the nature and measure of Human obedience.

By every idea, which reason enables us to form of God and his attributes, we are warranted in concluding, that He is wise and good, and consequently just, for his justice is the exercise of his wisdom and goodness ---But we are not authorized by any arguments or conclusions of reason to
suppose,

suppose, and much less to assert, that any one of his attributes will be exerted inconsistently with another of them.---And therefore, though under the light of reason we must wish, and may hope, for mercy, yet we cannot under that light claim it as a relaxation of justice, or ascertain the means and the measures of it. To revelation alone then, which is an authoritative disclosure of the Divine Will, we must be indebted for an assurance of it. [See Appendix, D.] God has accordingly offered the means of it, through Jesus Christ, and has reserved to Divine Wisdom and power the application and the measures of it.

Omniscience, and perfect goodness, and omnipotence alone can reconcile mercy with strict justice; and perhaps in the mind of the Deity mercy, or a relaxation of the authority of his laws, is the perfection of his justice.

Let

Let not then human beings, with limited reason, and unbounded passions, which darken and perplex that reason, presume to enter into the deep and eternal secrets of infinite wisdom and power.---The attempt must be as vain as it is presumptuous ; but that is not the worst ; for by a daring and too near an approach to the light, they may be blinded, and when left in darkness may interpret the law of Heaven to their own deception and ruin.

By that law the Sabbath was decreed, and proclaimed on earth with awful solemnity in different ages of the world.---I accept the institution with veneration and gratitude, and am very thankful that though the special evidences of its Divine Authority and the particular circumstances of its appointment begin to decay in my head, the impressions, they once made on my heart, are still alive in it.

Holding

Holding such sentiments, I must respect and revere all human laws, that are made for regulating and enforcing the observance of it, so far as they are agreeable to the Laws of God, by which it was originally appointed, and at different times renewed.---And not seeing that any person, or number of persons, now on earth, are authorised to relax the obligation and duties of the institution, or to make any essential change in the modes prescribed for observing it, I acquiesce and rejoice in the ordinance, as one of the best Gifts of Heaven.

I wish earnestly therefore for a review and revival of the valuable knowledge it conveys to the mind, at a time especially, when general hostilities are commenced against Christianity.---Indeed till this was the case, I was more accustomed to reflect on the benefits arising from it, than on
the

the objections made against it---and here how spacious and delightful a field is opened for meditation!---What, for instance, were the purposes of the institution?---To avow our belief, that there is a God, to proclaim his glory, and to promote our own happiness.---And are these to be treated as things of a trivial nature, or is too much time allotted for them?

Let us calculate.---Deduct from one day in seven the number of hours, which are necessary for refreshment, exercise, and sleep: will the hours, which remain, be too many for an effectual performance of the duties both private and public, which the Sabbath requires? Or shall we in one of these hours acknowledge the goodness of God to be boundless, and in another of them assert, that the time appointed for expressing our gratitude and
praise,

praise, and thanksgiving to him ought to be limited ?

We lament that we have weak reason and strong passions, and that we are daily and hourly committing faults, of which we cannot expect forgiveness, but on such a recollection and penitential review of them, as may render us fit objects of the mercy offered through Christ.--- Shall then a few hours of the Sabbath be deemed too many for a recollection of all these things ? And shall our superfluous hours be spent in amusements ?

Amusements of the most innocent kind cannot assist us in so difficult and extensive a work.---Considered in themselves and with regard to time and place they may be harmless : but amidst the proper business of the Sabbath-hours they cannot be useful to us ; for they draw our attention

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powerfully to present objects, and instead of recalling to our minds things, that are past, especially where they bring pain and sorrow along with them, they serve to obliterate and hide them from us.

Admitting it to be a fact, that some people from natural constitution, or habit, or both, cannot join in public worship, or meditate in private with that fervor and constancy, which the Sabbath requires, surely it is not necessary that they should on that account resort to amusements; for if they cannot continue to soar in the Heavenly regions (I make use of their own language) they may descend from them for other purposes, and find on earth enough to exercise their bodies, and employ their minds, in a manner, which will afford real and safe pleasure to every rational Christian, and be perfectly consistent

sistent with the more solemn observance of the day.

The poor may visit and comfort one another by Christian and friendly conversation.---The rich may lay up treasure in Heaven.---They may visit the widow and the fatherless, and find probably helpless OLD AGE OR NEGLECTED MERIT, in some one of the retired and gloomy walks of humanity.---On such occasions it must animate them, and add to their happiness to reflect on the example of the Saviour of the human race, and the Lord of the Sabbath, who searched for objects of his love and care.---HE WENT ABOUT DOING GOOD.

Whatever then our capacities or our means may be, we may employ them properly and sufficiently on the Sabbath-day, without resorting to amusements in-

consistent with the solemnities and duties of it.---And whatever our hopes or our fears are, we are not to expect pardon of sin from an imaginary relaxation of the authority of God's laws, or on any other ground indeed, than his assured mercy offered to sinners, through the sufferings and merits of Jesus Christ, which with terms or conditions, namely, faith and repentance, to be performed on their part, form a covenant between them and their offended Creator---proceeding originally from the mercy of God, ratified by the blood of the Son of God, and consequently secured in its full extent to man, provided he will do his part, and avail himself of the terms it offers.

If of ourselves we are too weak to perform these terms, God will assist us, if we ask his assistance in the way he has appointed.---Human weakness therefore is
a good

a good reason for applying to God for assistance, but no reason at all for attempting to relax and bring down the authority of his laws to our own conceptions of justice and to our fears of punishment.

Can we then in the whole extent of human ideas and human reasoning find so happy a conclusion, as the gospel affords in an assurance, supported by the irresistible evidence of Heaven through a series of ages, that if we will enter into God's covenant of mercy through Christ, and seriously endeavour to perform our part of it, we may hope to enter into eternal life.

In answer to those, who assert that company or social intercourse on the Sabbath-day is generally attended with scandalous conversation, which common amuse-

ments might prevent, and that diversions and amusements abroad are less injurious to society, than fullen silence and useless indolence at home, I will put two cases, and leave it to themselves to make the application in particular instances.

One of the cases is, that a person accused before a court of justice, the proceedings of which are conducted with integrity and good common sense, should attempt to excuse or justify what he had done by pleading that he had gone to a neighbour's house with an honest intention of paying a just debt, and that instead of doing so, he had committed the action now laid to his charge as a crime.

The other case is, that a person accused before such a court, as I have described, should attempt to justify or excuse what
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he had done by observing, that if he had not committed the crime, with which he is charged, he might at the very same time in some other place have committed a much higher crime, perhaps with greater privacy.

May I not now ask every violater or neglecter of Sabbath duties, what difference there is between the reasons and excuses they offer, and the principles on which these supposed cases are argued?

If it be a fact, that diversions and amusements on the Sabbath-day are licensed in other countries, it is truly a melancholy one, and I trust that an authorised profanation of it will never appear in any country, on which the full light of the gospel shines.---The people of such a

country can have little, I trust, to apprehend from the precedent.

I am, &c.

EXTRACTS FROM THE ANSWER
TO THE FOREGOING LETTER.

—— Madam, I have payed due attention to your commands respecting, &c.

Accept, I entreat you, my most grateful thanks for your friendly attentions, particularly during my late indisposition.

The letter and supplements, with which you have been pleased to honour me, did not, I beg leave to assure you, find me an impatient reader---nor were they peevishly
thrown

thrown aside ;---on the contrary, I repeatedly perused them, and in every perusal felt all the pleasure and satisfaction, which it was possible for me to experience in reading so affecting a letter upon so melancholy a subject.---It is indeed in itself truly melancholy, but becomes much more so to me, when it is connected in my mind with certain other circumstances, and is considered as one of the many symptoms of that general ruin, with which, I fear, the whole moral, and Christian, and political world is threatened.

The bodily indisposition, from which I am not yet recovered, may at this moment perhaps increase the force of my apprehensions---but it was not originally the cause of them---for I have long entertained them, and in my very best state of health have felt the force of them on several occasions to such a degree, that I
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have been frequently and irresistibly led to forebode an approach of great and unusual calamities.

You perceive, madam, that my mind has been pretty much in unison with yours ; and that I was not quite unprepared for an attentive perusal of the letters, &c. with which you honoured me.

I beg leave to assure you, that I shall have great pleasure in obeying your commands on this occasion to the utmost of my power ; and as the main subject of your letter is closely connected with the cause of the apprehensions, which I have taken the liberty of disclosing to you, you have a double assurance, that I will give it the very best consideration, of which I am capable.

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I know that they, who forebode evils, are in some cases suspected of wishing them to come to pass, and that on that account it is deemed no proof of discretion to speak of such things.---I know however at the same time, that my heart never harboured such an inhuman wish, and that the only motive I ever had for expressing an apprehension of approaching evils, was to suggest, or to call upon others to suggest such means, as might be most likely to prevent them---and in doing so, I hope I shall be justified by the old maxim, that prevention is better than remedy.

I shall now avail myself of the example you have given, and conclude my letter with a promise of one or more Supplements, and an humble assurance that I am, &c.

SUP-

SUPPLEMENTS.

My health mends daily and my spirits grow better, but I find no abatement of the serious apprehensions, which I mentioned to you in my last letter---nor shall I, I fear, find any, till the causes of them are removed.

If the evils I forebode should come to pass, I fear that in their progress they will resemble a fire, which breaks out in a great city.---In its commencement it may be suppressed ; but if it once has made considerable progress, all attempts to stop it prove vain and useless.---It spreads in every quarter, rages and devours---and is at length extinguished when the materials, which fed its fury, are consumed.

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The evils, which I apprehend are wars and revolutions, with all their dreadful consequences.---The causes of them at this moment exist.---They are the immorality and irreligion, which prevail so universally, and have in many instances arisen from an excessive degree of national prosperity---in other words from excessive wealth and power acquired by commerce and conquest, and applied with distinguished but fatal success in cultivating the arts, and extending the gratifications of life.

That the existence and present comfort of millions of people depend on and arise from these sources, is an observation justly founded and universally allowed.---The fact indeed is so certain and evident, that it cannot---it ought not---to be questioned---but how far, and in what particular instances mankind are immediately benefited
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by these means, is not the only point to be considered---The moral man, the Christian, the legislator, the wise and honest politician, and every other real friend of the human race, will further enquire what evil effects excessive national prosperity produces, together with its good ones---what its natural tendency is, and how its evil effects may be prevented or removed.

Human wisdom, I know, working collectively on the most exact and comprehensive scale of information, often miscalculates events and mistakes consequences.---An individual therefore can neither claim nor expect much attention to his opinions and conjectures concerning what may take place in the inexplicable labyrinth of human affairs---and yet though I am advanced in years, I shall not be surpris'd, if I should live to see the time, when nation shall rise against nation---

tion---when dominions shall be invaded and ravaged---when attempts shall be made to pull down thrones and those who sit upon them---when the temples of God shall be profaned---when the ministers of his word shall be destroyed---when riches, which now afford security, and ease, and pleasure, shall be the certain means of death---when poverty itself in its most secret and obscure recesses shall not be able to conceal the wretched victim from the dagger of his enemy---and when thousands having fled from their native soil to a foreign land shall lament with hopeless sorrow, their cruel separation from the dearest objects of their love, and receive with gratitude the smallest assistance, that humanity in its lowest and most degraded state may be disposed to offer.

Should such things come to pass, the witnesses as well as the sufferers will be convinced,

convinced, that human policy, and human precautions, and expedients are but feeble securities for public tranquillity and happiness, where the people of a nation have abandoned their religious principles and lost their morals---and their conviction may ultimately, under Divine Providence, produce a better state of things.

When the chastisements of Heaven shall have corrected the irregularities of men on earth, and the love of order and the practice of virtue are restored, the blessings of peace may return together with them, and the world, which the wicked had wrested in imagination from the hands of its Maker, may again be resigned to them.---His Providence may again be acknowledged.---It may again be believed that his eyes are over all his works, and that he governs all things here below---It may again be allowed that the utmost exertion

ertion of human wisdom and strength cannot defeat the execution of the Divine Will---and in the end, as men become more cautious and virtuous and less presumptuous, the world may be less disturbed.

The laws of most nations, I believe, are tolerably adapted to their political situation, and when in that view, we speak relatively of them, may be properly enough called good---but as the value of laws consists in a good execution and punctual observance of them, it must in a great measure be impaired or lost when the execution of them is entrusted perhaps to bad men, or the observance of them is generally and notoriously neglected.---Under Providence therefore we must look immediately for national good or evil, to the principles and conduct of individuals, and consequently to the most probable means

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of promoting and inculcating such principles, as inspire a love of virtue and form a virtuous character.

Among those means, at least in every Christian country, a clear knowledge of the duties of the SABBATH, and a proper and regular observance of them, will be found the most universal and the most effectual.

A short review of the origin and purposes of that institution will be sufficient to support and confirm my assertion.

The word SABBATH, which originally means REST, signifies in a religious and more complicate sense, that limited time and special ordinance, called the SABBATH, which was appointed by DIVINE AUTHORITY for rest from labour in the
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common occupations of life, and for important moral and religious purposes.

The portion of time appropriated to it has been always invariably the same, viz.---a seventh part---one day in seven.-- The mode of observing it has been varied according to circumstances---and new obligations have been added, when the state of mankind, and the intentions and views of Divine Providence made it necessary to do so.

It was sanctified or appropriated to religious use immediately after the works of the creation were finished.---It was renewed and became part of the law of Moses, after the deliverance of the Israelites from the Egyptian bondage---and under the gospel it was continued, with such alterations and improvements, as the pure nature and comprehensive

design of the Christian doctrine required.

For the truth of this summary account of the institution, I appeal to the AUTHORITY of the Old and New TESTAMENT, and to the best ECCLESIASTICAL HISTORIANS in the early ages of Christianity.

The first and general precept for the observance of the Sabbath is coeval with the creation itself.---The works of the creation were made in six days---the seventh day was sanctified.

This brief and general account of the creation and of the ordinance, which attended it, affords no reason to suppose that God is limited in wisdom, goodness, or power, or that he could not have accomplished all the works of the creation

as easily and effectually in one moment of time, as in six days or a series of ages.--- Such a supposition would indeed be contrary to the manifest proofs we have of his existence and perfections, and would weaken the authority of his commands by derogating from his excellence and dignity.

We know from Scripture that God has condescended in various instances to make communication to men according to their natural faculties, and conceptions, and usual modes of conceiving things, and we know from experience, that in some cases, when an object is presented to the mind, the force of its impressions is increased by dividing and detailing the circumstances annexed to it.

Upon those grounds then we may suppose, but we are not required to prove or

to assert it, that the procedure of the Almighty in the work of the creation was gradual and in distinct portions of time, in order to impress on the minds of men more forcibly and fully an idea of the ordinance he intended to appoint, by a circumstantial and particular detail of the awful transactions, to which it was to have reference.

During the long period of time, which elapsed from the creation of the world to the promulgation of the ten commandments on Mount Sinai, the SABBATH, as a solemn memorial of the creation, required men to make public acknowledgment of God's existence and dominion, and to offer to him praise and thanksgiving in return for their own existence, which they had received from him, together with the means of preserving it.

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When the SABBATH, or sanctification of the seventh day, was renewed on Mount Sinai, there was added to the original appointment this circumstance---viz.---*Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence with a mighty hand and a stretched out arm, therefore the Lord, thy Lord, commandeth thee to keep holy the Sabbath-day.*

It does not appear from any traditions, or historical monuments, that the idea of the SABBATH was retained in the heathen world.---They seem to have lost, together with the knowledge of the true God, every memorial of his existence and character.---And in the Jewish nation, where the memory of it was preserved, the ordinance was corrupted and perverted from its original use and meaning.---Traditions of men were substituted for Divine precepts ;

and numberless absurd observances and practices were added to its first rational ceremonies.---Under the Christian dispensation its abuses were reformed, and its benefits, which had been for ages limited to the Jewish people, were extended to the whole human race.

That the SABBATH should have been so corrupted and perverted by a people, before whose eyes it was constantly placed in the great and numerous works of the creation, and in whose minds it must have been connected with a recollection of many miraculous and signal interpositions of Providence in favour of their forefathers, would be a thing almost incredible upon any evidence less convincing than that of the sacred writings, which is so distinct and so particularly pointed, that it cannot be mistaken.---For in the course of our Saviour's first mild attempts to rectify their opinions,

opinions, and remove their prejudices, if he had healed the sick or done any other act of humanity and mercy on their Sabbath-day, they charged him with a breach of the commandment.---A regard to worldly interests has carried them so far in the abuses of the sacred administration, with which they were entrusted, that any opinion, sanctioned by the name of an eminent Pharisee, was sufficient to outweigh all the doctrines, and precepts, and exhortations of Moses and the prophets.

The gentle and persuasive voice of reason and argument failing to subdue their pride and their malice, our blessed Saviour in due time fully assumed the power of his commission, and declared authoritatively that, he was LORD of the Sabbath---that he was that extraordinary person, whom their prophets had foretold, and that he
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was commissioned by God to explain the laws and the ordinances given by Moses, and to alter or amend such of them, as were merely positive---that is, not morally good or bad in themselves, and immutable, but prescribed and commanded merely, as fit and occasional means of attaining the moral and religious ends, to which they were designed to be subservient.

Such is the solid and extensive foundation, on which the ordinance of the Sabbath stands ---It has been thrice appointed and thrice proclaimed in the presence of the Deity himself---first at the creation---afterwards on Mount Sinai ---and lastly in Judea.

In the first instance the DIVINE PRESENCE was declared by a glorious assemblage of the works of the creation.---In
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the second, by thunder and lightnings, and a thick cloud on the mount, and by the found of a trumpet so exceeding loud that all the people trembled.--- And lastly, by the residence of the fulness of the GODHEAD in the person of the LORD and SAVIOUR of the world; who, in doing the work, which he, who sent him, had given him to do, manifested the DIVINE PRESENCE and POWER, by curing the blind and the lame, restoring the dead to life, and performing publicly innumerable other extraordinary things, which Divine Power alone could accomplish.

We therefore of this generation, like those, who have gone before us, and those, who will come after us, are bound to devote a seventh part of our time to the more immediate service of God, and to observe periodically that religious solemnity,

ty, both public and private, which the authority of the sacred writings, the practice of antiquity, the spiritual government of the church, and the laws of the land enjoin and require.

At what precise period of time, for what special reasons, or by what particular act of authority, the observance of the Sabbath was transferred in the Christian church from the first to the last day of the Jewish week, by us called Sunday, or the Lord's day, we find no records to inform us.---The want of them however does not lessen the obligation of the day in any respect---for we know with certainty, that to observe one day in seven to the adoration of the Creator, is a precept, which from the beginning comprehended all mankind.---We know also, that to observe the seventh day in the manner prescribed by the law of Moses, with particular

cular reference to the delivery of the posterity of Abraham from Egyptian bondage, is a precept, which had immediate respect to the Jewish nation, and was not to be forced even on an individual of any other. ---And we further know, that to observe a seventh day with special regard to two great events, each of which took place on the first day of the Jewish week (I mean the resurrection of our Lord from the dead, and the descent of the Divine Spirit accompanied with awful notices and miraculous appearances proclaiming his approach and presence on the day of Pentecost) has been deemed for ages a rule of the Christian church at large---a regulation common to all Christians.

The original sanctification then of a seventh day binds Jew and Christian equally to an observance of it :---but each is bound to observe it by a particular circumstance
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or motive---the former by the recollection of a mighty event in the history of his forefathers---their deliverance from Egyptian bondage.---The latter by the recollection of a much greater event in the history of mankind---viz.---their redemption from sin and misery by the Divine Love, clearly manifested to them in the ADMINISTRATION of the SON of God, and in the OPERATION of the SPIRIT of God.---The latter of which at the commencement of Christianity, and for some time after it, was accompanied, either with external and visible proofs, or with internal and secret evidence of the Divine Power and Presence.

The obligations therefore and duties of the Christian Sabbath, or the Lord's day, being thus evidently founded on the highest degree of Divine Authority, and the observance of them being absolutely necessary,

fary, not only for the attainment of happiness hereafter, but also for our present peace and comfort in this world, which must always depend much on the conduct of others, it is very reasonable that human laws should prescribe at least a decent external observance of it, and punish every open and offensive violation of it.

The comforts of our present state depend more on a due observance of the Sabbath, than perhaps at first sight we are aware of.

In this view it is an ordinance of humanity and justice, guarding us not only against the exactions of others, who, as the affairs of this world are necessarily and, I believe, happily circumstanced, have a right to a part of our time and of the profits of our labour, but also against ourselves---against our own passions, and the dif-

disorders and anxieties that attend them: for by putting a stop at stated times to worldly labour, it affords leisure for meditation, and if we will attend to its solemnities and admonitions, serves to remind us, that, whatever we possess or expect to acquire by our own labour, or that of others, comes originally from God, and ought to be received and used with gratitude to him, and with justice and mercy to those, from the work of whose hands it immediately arises to us.

The Sabbath therefore must deserve our regard, if we consider it merely as a regulation of human prudence and expediency.---And when we consider it with a view to our future state, do we think, that if we were left to ourselves to make choice of the means of moral and religious improvement and reformation, it would be possible for us to devise any means so power-

I will ask those who look into themselves and reason from experience.---Do they find, that the soul, when it is not truly humble and in a habit of devotion, is able at once to exclude the idols---the vanities and allurements of this world---and to turn to God immediately in spirit and in truth ?---I do not press them to an answer, but rather intreat them with Christian respect and affection to place a just value on an institution, which, when they would approach the Supreme Being in prayer and adoration, unites them in the company of his servants and worshippers, where the finest and most valuable affections, feelings and sympathies of nature may assist them in devotion, and furnish possibly that wedding-garment for the soul, whether it be humility or charity, which

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they had neglected to bring along with them.

Our blessed Saviour, who understood human nature in this and every other instance---who knew what was in man, and loved man, and designed and executed so much for his happiness---has encouraged him to unite in the company of the faithful, by promising that when two or three are gathered together in his NAME, he will be in the midst of them---from which we are not authorised to conclude that the ear of mercy will be withheld from any solitary and sincere individual, but that mutual affection and union are essential principles of Christianity---that in order to excite and improve these principles Christians ought to associate in worship---and that in order to encourage them so to do, our blessed Lord has given an assurance, that in every such situation, whether or no the
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number of persons be great or small, they may expect a more peculiar degree of the Divine Attention and Assistance.

Is it possible then that men, who are ever serious and reflect soberly, should resist such a weight of argument?---Or are such mercies and such administrations to be treated with neglect or contempt?---Does the philosopher, who is often the rickety child of pride and ignorance, expect to raise his reputation by doubting and depreciating them? Or does the slave of folly and of fashion presume to laugh at them?

Men indeed of all these descriptions widely mistake the nature of Christianity and its ordinances---for they do not deform or debase man's nature---but refine and exalt it---they rouse him to a continual exertion of his faculties, both intellectual

and moral.---They inspire humanity.---
THEY AUTHORISE MAN TO WEEP OVER THE
INFIRMITIES OF MAN.

Christianity claims attention to its ordinances, but it makes just and equitable allowances for several failures in the observance of them.---It prefers works of justice and humanity to sacrifices and burnt-offerings---and real acts of benevolence to exercises of devotion.---But it distinguishes between well-founded excuses and false or frivolous pretences.---And are not all these wise and happy terms of social as well as religious conduct and intercourse?

I will now reason a little with men on their own principles, and ask the man of the world, who pursues pleasure and amusement, and wishes to render himself agreeable to the world, whether or no he might expect to be better received by it, if
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his breaches of moral and religious decency were less offensive and less frequent? I will also ask the public man, who professes to love his country, whether or no it has ever occurred to him, that a bad example becomes dangerous or destructive in proportion as it is conspicuous?

It may be announced to the individuals of every PROTESTANT CHURCH without distinction, that a profanation or neglect of the Lord's-day is peculiarly reprehensible in them.---For whatever differences of opinion may have taken place among them in regard to offices, administrations and jurisdictions, they all agree in one material point, which is, that it is the duty of every person, who embraces the Christian faith, to search and examine the Scriptures, with the assistance of the best light he can procure, and to study that Will of God, which

was once delivered to the saints, and is recorded for general use,

The word of God therefore being laid open to them, they are to receive it not merely on human authority, but on rational evidence.---They are accordingly exhorted and encouraged to approach the Divine Oracles with which they are entrusted,---And they cannot plead ignorance of the Law of God, which is continually and forcibly presented to their view, in letters so large and legible, that he that runs may read.

Nor can they with such opportunities of acquiring and communicating religious knowledge apologize for the want of it, or for an improper use of the time appointed for acquiring it, by alledging, that having had no opportunities of private instruction after the hours of public worship,

ship, they had resorted to worldly business or amusements.

The individuals therefore of every PROTESTANT CHURCH, having a free and full use of the Sacred Writings, stand highly responsible for the character and credit of the Christian doctrine, at a time especially, when the talents, as well as the vices and prejudices of human nature are combined in numbers so formidable against it.

THEY are the LIGHT of the world, and a city that is set on an high hill cannot be hid.---Their light therefore ought to shine before men, so that they may see their good works, and glorify their father, which is in Heaven.

You have often lamented, madam, in the course of our moral and religious conversations,

fations, that many, who either never questioning the obligation of the Sabbath, or acquiescing at length in a strict construction of the laws of it, had become proselytes to it in argument, but had relapsed in practice---and if they did not totally neglect its solemnities, were at least but partial and imperfect observers of them, omitting for instance, perhaps entirely, or performing very seldom and with great reluctance, a service, which is the principal act of Christian worship.---I mean the COMMEMORATION of the Death of Christ by a COMMUNION or joint partaking of the elements of bread and wine, presented to us as significant emblems of his body and blood.

As this act of worship is often made one of the solemnities of the Sabbath, and is closely connected with the other duties and services of it, I hope you will consider
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what I may be able to say upon it, as making properly part of my answer to your obliging letter, and I humbly request you will receive it as such.

In reasoning with the uninformed or the unbelieving---with strangers to the gospel, or with avowed opposers of it, it might be necessary to consider this part of Christian worship, and its immediate objects and ordinances, in all their special references to the several important events and purposes, which from the beginning were designed and directed by the Creator in favour of the human race---but in admonishing the thoughtless and inadvertent, or in reprehending the licentious, all of whom knowing these things, unhappily do them not, it may be sufficient to recall to their minds the impressions, which once probably in life they received of them.

That

That our Lord Jesus Christ, a little before his death, at the close of a most solemn act of worship, called the Pas-fover, took the bread and broke it, and took the cup and poured out wine, and partook of both himself, and administered each of them to the disciples, who were present---declaring the bread to be his body ; that is, the bread to be a token or significant emblem of his body, which must be broken ; and the wine to be a token or significant emblem of his blood, which must be shed upon the cross, in order to procure for the sons of man a title or claim to pardon of sin, Divine assistance, and eternal happiness, on the conditions of faith, and repentance, and good works, to be fulfilled and performed on their part---and that by a due observance and perpetual continuance of the solemn rite or mode of worship, which he then appointed and prescribed, believers

lievers were commanded to give public testimony thenceforth, and till the final consummation of things, of their acceptance of the merciful terms offered by the Son of God, and of their submission to his laws---is a summary account of the institution of the Lord's Supper, and makes a considerable part of the early impressions we receive of it, before our reason is blinded by our passions, and sin has taken strong hold of us.

Now if we really admit the truth of the gospel, and are perfectly convinced that this particular ordinance was appointed by the Saviour of the world, in the manner and for the important purposes, which have been summarily mentioned, how can we think it possible to justify or excuse a violation or neglect of it?

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To all those, who, in this or any other instance of violation or neglect of duty, plead the weakness of human nature, by which they must mean the insufficiency of human reason against human passions, one and the same reply may be made---it is, that where any person finds that of himself and by his own natural strength merely he is not able to do a work, very difficult perhaps, but absolutely necessary to be done, and that he might obtain effectual assistance to do it, by applying for it at the time and in the manner, in which alone it is offered, and is to be asked, and can, or ought, to be given, but will not ask it, the failure in that case, whatever it is, proceeds from the person, who fails to ask the assistance, which is offered, and his conduct is culpable.---For, not to do a thing reasonably required of us, and in a case of personal inability to do it, to neglect or refuse the assistance, which is offered to us
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on easy terms, and would, if accepted, enable us to do it, is in a moral and religious sense, and to every intent and purpose on all sides precisely one and the same thing.

The weakness of human nature is indeed sometimes urged against the observance of this solemn rite by persons, who are rather objects of pity, than of reprehension or severe exhortation.---They are sincere in an acknowledgment of the obligations and benefits of it, and at the same time as sincere, I believe, in the opinion that they are not worthy to partake of it.

In proportion to their sincerity, they certainly deserve and demand compassion; for their error, from whatever source it has originally proceeded, often becomes a malady or disease of the mind, which it is exceedingly

ceedingly difficult to discover or remove. By degrees the very possibility of Divine Mercy in particular cases shall be questioned, and the patients begin to despair of spiritual life.---Against the light and comfort of God's word they either shut their eyes, or seeing it through a deceptive medium, pervert it to their own destruction.

There is a passage in the writings of the Apostle Saint Paul, which is frequently misapplied in that manner.---The Apostle, to whom, for reasons peculiar, probably, to his special appointment, the ordinance of the Lord's Supper was given by immediate Revelation, and who of course must have thoroughly understood the nature of it, having discovered that his Corinthian converts, of whose conduct in many other instances he approved, had fallen into some dangerous errors, as well in regard to the notions they entertained of that ordinance,

as

as to the manner in which they celebrated it, admonished, rebuked, and threatened them, and at length, in order to alarm them and convince them of the extent and evil tendency of their errors, and of the enormity of their crimes, he declared to them with apostolic authority, that he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body---and his words have been adopted in the office for the holy communion in our church, in the same sense certainly, and with the same view, with which he delivered them---which could not be to discourage and deter the offenders from resorting to the standing means of Divine Assistance and Salvation, but to check and correct their erroneous and presumptuous conduct, and prevent in future, as much as possible, abuses of an ordinance, which if duly observed, must recommend them to mercy, but if abused, expose

expose them to Divine punishments both here and hereafter.

I will transcribe such parts of this remarkable passage in the writings of the apostle, as when duly considered must throw clear and useful light on the present subject.

1st Cor. chap. ii.

Be ye followers of me, even as I also am of Christ---now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you---now in this that I declare unto you, I praise you not, that you come together, not for the better, but for the worse---for first of all when ye come together in the church, I hear that there be divisions among you, and I partly believe it.---When ye come together therefore
into

into one place, this is not to eat the Lord's supper, for in eating, every one taketh before other his own supper, and one is hungry and another is drunken---What? ---have ye not houses to eat and to drink in, or despise ye the church of God, and shame them, that have not?---What shall I say unto you?---Shall I praise you in this?---I praise you not---for I have received of the Lord, that, which also I delivered unto you,---that the Lord Jesus, in the same night, in which he was betrayed, took bread---and when he had given thanks, he broke it, and said, take, eat, this is my body, which is broken for you; do this in remembrance of me---after the same manner also, he took the cup, when he had supped, saying, this cup is the New Testament in my blood---this do ye as oft as ye drink it, in remembrance of me---for as often as ye eat this bread and drink this cup, ye do shew the Lord's

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death

death till he come.---Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. ---But let a man examine himself, and so let him eat of that bread and drink of that cup---for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body---for this cause many are weak and sickly among you, and many sleep.---For if we would judge ourselves, we should not be judged---but when we are judged, we are chastened of the Lord, that we should not be condemned with the world ---wherefore, my brethren, when you come together to eat, tarry for one another, and if any man hunger, let him eat at home, that ye come not together unto condemnation.

I am

I am sorry to acquaint you that a return of the gout and my other complaints makes it impossible for me at present to proceed in my supplements, but I hope that the few inclosed papers, of which I beg your acceptance, will more than compensate any loss you might sustain on the occasion.---They were written some years ago---and given to me by our late valuable friend, of whom you have made respectable mention in your letter---and whose goodness of heart and soundness of judgment you admired as much, I believe, and prized as highly as any person could do---I had repeatedly requested he would favour me with his opinion on the passage of Scripture, with which I concluded my last Supplement.---I one day met him in a crowded street, when he gave me the papers I have the honour of sending to you, and desired me to read them at my

leisure---Shall I return them to you, said I.
---No, said he, with a friendly nod, and
wished me a good morning.

COPY OF THE PAPERS MENTIONED
IN THE FOREGOING LETTER.

The meaning of the Apostle Saint Paul in the passage of his first epistle to the Corinthians, of which you desire to have my opinion, cannot, I think, be mistaken by any person, who reads it attentively.---It was not addressed to believers in general, but was occasioned by particular circumstances in the conduct of the Corinthian disciples.

He had reproved them severely, because when they met together at the sacred table, they acted in a manner directly

rectly contrary to the nature and design of the ordinance.

He had heard that at their religious meetings there had been divisions among them, and though report might have magnified the matter, he partly believed it: and expressed astonishment, that they should have been broken into parties and factions, at the very time when they met to celebrate that holy and social institution, by which it was intended that they should testify their belief of the Sovereign Authority of Jesus Christ, and cultivate that kind of mutual affection, which [his gospel so strictly required, and his example so powerfully recommended.

He then proceeded to censure them in other instances, where they had behaved amiss.

It was customary among the Grecian people in general, to have entertainments at the house of some friend, to which every one brought his own provision, which he might eat at pleasure ; and consequently at those entertainments the provisions must have been very different both in quantity and quality, according to the different inclinations and abilities of the guests.

Such a kind of feast the Corinthians supposed the Lord's Supper to be.---The opinion indeed is now unaccountable, but it was their opinion.---And the apostle condemned it in terms, equally expressive of his detestation of their absurdities and of his affection for their persons.

This erroneous opinion was succeeded by very criminal behaviour : for carrying the provisions for their entertainments into the places, where they assembled for Christian

tian worship, and confounding their convivial banquets with the sacred festival, they observed it in a disorderly and intemperate manner.

The rich man was drunken, and abused his abundance to a riotous excess, without offering any part of his superfluity to his poor brethren, who were hungry and destitute, and in all probability murmured---and in this riotous and shameful manner they pretended to celebrate that holy institution, by which the blessed Jesus designed to excite their obedience to himself, and to animate their love for each other.---Forgetting that it ought to be observed with decent solemnity, and at a select time and place, instead of approaching it with composed minds and serious thoughts, they came to the table of gluttony and intoxication.

The apostle having noted with censorial authority the instances, in which they had judged and acted wrong, proceeded with true pastoral zeal, tenderness, and prudence to shew how they might act right, and for that purpose gave them an account of the institution, as he had it by immediate revelation from Christ himself.

He then advised and admonished them to examine themselves, and to consider carefully whether or no the temper and disposition of mind, with which they approached the ordinance, were suited to the intention of their Saviour in appointing it. ---He did not make their former abuse of it a reason, why they should not come to it again, but invited and exhorted them to return to it with better notions and dispositions, and to express their inward humility and reverence by external decorum.

Left

Left however the kind and indulgent treatment, they had received on the occasion, might tempt them to relapse, or induce them to hope for a relaxation of the duties annexed to the ordinance, he deterred them from such conduct and such hopes by observing, that God had already punished and would again punish offences of that nature, if they should be repeated; summing up what he said, in a general declaration, that he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

The apostle has not said, to everlasting damnation, or to eternal punishment in a life to come, but to such marks of God's displeasure, as he in his wisdom should judge fit, and which would be limited to this world, or extended to the next, as the case should require.

And

And that this was his true meaning is evident from what follows : in which, pursuing his argument, he observed, that Almighty God had visited many of the offenders with a decay of health, or with violent disorders, or with death itself, and that they had been chastened by the Lord in that manner, that they should not be condemned with the world ; from which words, if they had reasoned properly on them, they might have drawn a conclusion highly comfortable to themselves, and perfectly consistent with the wisdom and goodness of God.--It is, that in the administration of Divine Justice punishments are duly proportioned to crimes ;---and that under the Christian dispensation, to which they were become subject, the partial and occasional punishments which had been inflicted on several of them, were not to be considered as commencements of eternal punishment, but as temporary corrections,

rections, most mercifully designed to prevent their final and eternal ruin.

That all crimes should be either equally or eternally punished, is an opinion as false as it is destructive.---The gospel, fairly interpreted, gives no countenance to it.---On the contrary, it constantly lays open the GATE OF MERCY, and clearly points out the way to it---never shutting it against a sinner, who approaches it with faith and a sincere disposition to repentance and amendment.

While such dispositions are alive in us, our hopes of mercy may live with them---when they have ceased to exist, then indeed, but not till then, despair with its horrors must ensue.

We may behold then in the sinner, agitated by hope and fear, a weary and burdened
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thened traveller, bewildered in an unknown land---GUILT oftentimes left behind and out of sight, but constant and certain in pursuit, overtakes him at the meeting of two ways, and assuming the form of a friendly monitor, points alternately to each. ---The one is broad and of easy descent---the other is narrow, and rugged, and arduous---the unhappy traveller is confounded---duplicity distracts---error may destroy him---REASON accosts him kindly in the moment of danger, and with persuasive voice prevails on him to implore the ASSISTANCE of HEAVEN---PITY dwells in Heaven!---PITY descends to his aid!

Let not GUILT therefore in its very worst and most dreadful shape drive us, or in its most delusive form seduce us, to despair.---But let REASON in the first moments of cool reflection suggest to us, as prodigal children, the possibility and the advantage

vantage of returning, before it is too late, to the arms of a kind, though highly offended father.

By the foregoing considerations men of weak minds and confused conceptions may be led to form clearer and juster notions of God and his Providence ;---and men of profligate conduct and gloomy habits of mind may experience a return of cool reason and moral resolution.---The former released from darkness may rejoice in the light.---The latter may begin to know the value of well-founded hope, and to feel the strong comforts of religious meditation.---Each may be convinced, that he, who has thought himself unworthy in the extreme to go to the holy table, may be qualified for an approach to it by faith and hope, founded on real sorrow for sin, and followed by actual amendment, as far as time and opportunity have served.

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The grand obstacle then, which this passage of the sacred writings, by an erroneous construction and application of it, is apt to present to Christian communion, being happily removed, Christianity re-assumes the voice of TRUTH and COMFORT, and declares aloud with unbounded love, that no hour is too late for REPENTANCE---and that *Despair* (instances of MADNESS alone excepted) is unreasonable, criminal and destructive.

Resting on this firm ground, we may meditate with satisfaction on the benefits arising from Christian communion at the Lord's table, and consider with advantage the preparation necessary for it.

The benefits of it may be reduced to two heads---viz.---an increase of our faith---and an increase of strength to perform our duty.

It

It increases our faith by renewing in our minds, with the assistance of significant and affecting symbols or representations, the recollection of that great and awful event, the death of Jesus Christ upon the cross, by which pardon of sin was procured and proclaimed.

It increases our power to perform our duty by admitting us to the means, which the Lord and Giver of life has appointed for asking it, and by assuring us that if we ask it earnestly, we shall certainly receive it.

Every act therefore of communion at the Lord's table proclaims anew the pardon of sin, and conveys the necessary measures of Divine Assistance for enabling us to perform our duty, provided we comply with the terms or conditions on which it is offered.

Shall

Shall then benefits, or the means of obtaining benefits, which lead to great comfort here and to perfect happiness hereafter, be lightly regarded?---Or shall we fail to commemorate, as God has commanded us, the most illustrious and momentous event, that within the sphere of human knowledge and experience, can possibly engage our thoughts?---For the work of redemption is more glorious than the work of creation, and we are required accordingly to be more thankful for it.---To the one we owe an existence, which is rendered miserable by sin.---To the other we are indebted for an assurance of pardon, and a restoration to peace and happiness.

Let us appraise the value of these things by comparison.

Do

Do we not revere the memory, and raise and preserve from age to age costly monuments of illustrious characters, who have enlarged the bounds of human science, or benefited mankind by virtuous and splendid deeds ?---Shall we then withhold from our wisest and kindest instructor, and greatest benefactor, a small acknowledgment of gratitude, by neglecting or refusing to concur in the observance of an act of worship, which is easily performed by us, if we are sincere in it, and serves essentially to promote his glory ?

Let us also estimate by comparison the degree of guilt, which may be incurred by repeated violations or neglects of this ordinance.

I may suppose a case, because it is possible---It is, that in some future age by a

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turn of human affairs unfavourable to Christianity, all knowledge of the FACT, that CHRIST DIED ON THE CROSS, should be obliterated and lost, together with every memorial of it---would not the guilt of individuals, who in a preceding generation had contributed to such general ignorance and misery of mankind in a future age, be accumulated, while they should sleep in their graves ?

The case I have supposed may be improbable, but it is not impossible---for the progress of human nature in corruption and depravity exceeds all calculation---and besides from similar causes and effects, the darkness, which some centuries ago overspread the Christian world, may again be experienced.

Should it be asked how often it is necessary to receive the sacrament, it may be answered,

answered, that neither the Scriptures, nor the rules nor practice of the primitive Christians have limited any precise and particular number of times for any one individual to receive it---that as human affairs are situated, few can command opportunities of receiving it---and that, even where public opportunities of receiving it are given at stated times, several persons may not be able to avail themselves of them---so that the number of times it is received must depend much on a variety of circumstances---and if any person receives it, as often as he has a fair opportunity, there can be no reason to suppose, that in regard to his performance of that part of Divine Service, he will be deemed an unprofitable servant.

From the design of the institution itself, and from the practice of the primitive Christians, we must conclude, that it is an

act of worship, which ought to be frequently repeated, and of course that no fair opportunity of performing it ought to be omitted.

And, from a consideration of human nature, we are led to the very same conclusion.---Here indeed we shall find that the weakness of our nature, which is sometimes pleaded in excuse for the neglect of this ordinance, will appear to be a most cogent reason for a frequent observance of it.

Are acts of self-denial, for instance, and obedience found by experience to be in all cases so very easy and practicable, that no assistance from above is necessary for the performance of them?---Do the allurements of pleasure---the charms of ambition---or the splendour of riches make no impressions on us?---Do they never influence

ence our temper and conduct, or draw aside the soul to folly ?---Do they never suppress the still voice of conscience, or spread the variegated and beautiful veil of fancy and delusion between our intellectual sight and the ark of God's covenant ?

To dissemble these things, or to deny our experience of them, would be a lie, which must degrade us before men.

To what degree then must our guilt be increased in the presence of God, if we reject the means he offers of reforming and purifying our nature, and resisting the temptations, which invite us to pleasure in order to plunge us in misery ?

Affuredly that ordinance of Heaven ought to be regarded, which compassionates man on earth, and calls back his weak and wandering heart to a sense of

every duty, which in the range of his present existence, it is possible for him to owe to God, to himself, or to any one of the human race.

The institution has a tendency to correct the bad qualities, and to cultivate and cherish and gratify the best part of human nature.

A truly benevolent man therefore, exclusively of that general flow of happiness which accompanies the discharge of every duty, will experience particular satisfaction and pleasure arising from an observance of this ordinance.

Where anger and resentment, those afflicting bruises and sores, that are occasioned by the ingratitude and malice of others, have invaded and poisoned our hearts, a serious, and devout, and frequent
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communion of the body and blood of Christ will go far in healing them, by disposing us to a cool and impartial consideration of our own passions and errors, and to a just and equitable allowance for those of others.

That the numerous and valuable benefits we may receive from the institution must depend on the state of mind, with which we approach it---perform it---and depart from it, are points too clear to require proof or illustration---I shall therefore only add that by preparation for an approach to it, I do not so much mean the particular acts of prayer or meditation to be performed, as the temper of mind, which they are instrumental in producing---for if they do not produce that temper of mind, which is necessary for communion, they are but vain and empty forms.

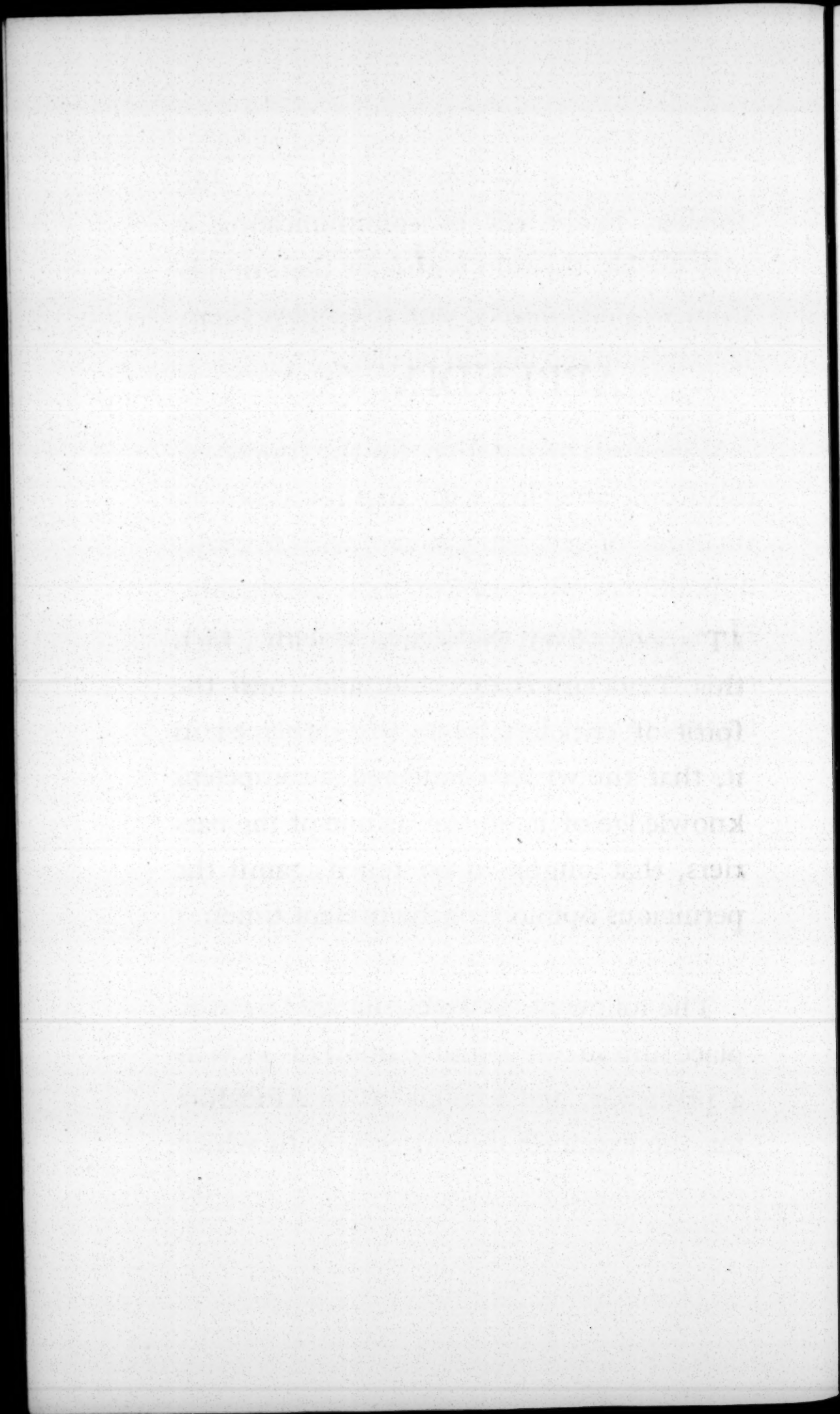
As often as charity, and faith, and sorrow for sin conduct us to the holy table, we are certainly fit for it, and may communicate on the shortest notice :---and on these general grounds the primitive Christians partook of it constantly, and did not by an occasional observance of it, give reason for the distinction now made between hearers and communicants.

In the ordinance itself there is nothing, that forbids us to partake of it on the most sudden warning, provided we understand the nature of it, and are disposed to communicate in a serious manner ; and yet much regard ought to be had to FORMAL PREPARATION for it---because, though it may not be necessary to every person, it may be extremely useful to many, by assisting them to collect their thoughts beforehand, and to furnish their minds with suitable reflections and resolutions ;---and
further,

further, in the act of communicating it may enable them to withdraw their minds from worldly objects, and to employ them fervently in the solemn service.

With such preparation for the supper of the Lord, attended with due reverence at the time of receiving it, and with suitable dispositions after it, we may reasonably hope, that every privilege, benefit, and comfort of Christian communion will be secured to us.

APPEN-



APPENDIX, (A.)

IT appears from the accuracy, with which this TREATISE is executed, and from the spirit of criticism frequently displayed in it, that the writer considered a competent knowledge of language as one of the barriers, that ought to be raised against the pernicious opinions of the present times.

The following passages, selected from it, place him in a favourable point of view as a preceptor, and account in some measure for the extraordinary success, with which
his

his instruction of the Prince was attended.
---Viz.

Before I proceed to enumerate the FIGURES OF RHETORICK, or to explain and illustrate them by EXAMPLES, it is proper to give a general view of the principles and rudiments of that useful ART.

As an art, it adds force and ornament to language, and according to the talents men derive from nature contributes to form the CORRECT SPEAKER, or the EMINENT ORATOR.

LANGUAGE is the means by which we signify or express our thoughts to one another, and as it is the chief vehicle of knowledge, and our happiness in society depends much upon it, its principles and rudiments ought to be carefully investigated and explained.

By

By LANGUAGE, taken in a large sense, we mean all those SIGNS, by which we express and communicate our ideas---thoughts---purposes and desires.---It is called NATURAL, so far as it consists of natural signs ; and ARTIFICIAL, so far as it consists of artificial signs.

TONES of the voice, whether modulated, or wild and artless, and ACTION of the eyes, or features, or hands, or other parts of the body, whether studied, or unformed and irregular, are the ELEMENTS, of which natural language consists ;---and WORDS or articulate and distinct sounds of the voice, to each of which a particular and precise meaning is annexed by common consent and usage, are the ELEMENTS, or constituent parts, of artificial language.

Human beings, who have no common artificial language, can make mutual communication

munication of their thoughts in a tolerable manner by natural language.---They can affirm, ask, and menace---deny, refuse, and supplicate.

Artificial language must increase, together with the intercourse, and business, and arts of life ;---and it does not supersede the use of natural language, but supplies its defects.

WORDS SPOKEN, are IMMEDIATE SIGNS of our thoughts :---and WORDS WRITTEN, are IMMEDIATE SIGNS of words spoken, and REMOTE SIGNS of our thoughts.

It is by natural signs chiefly, that force and energy are given to spoken language.

Words spoken in MONOTONY---that is without elevation, or depression, or modulation

dulation of the voice, and unaccompanied with action, may inform the understanding, but seldom move any passion in the breast of the hearer, except disgust to the speaker---the same words, if written in pathetic language, may move the reader exceedingly ; especially as it is easy for him to assume in imagination the person or character of the writer or the supposed speaker.

All languages (the first, possibly, and those of BABEL excepted) must have arisen from men's natural desire of social intercourse for the purpose of supplying their wants or promoting their pleasures.--- They must therefore have been originally barbarous and limited ; and such of them, as in a more advanced state of society were enlarged and improved, owe their better form or their perfection to the RULES of
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the ARTS, called GRAMMAR, LOGIC, and RHETORICK.

GRAMMAR shews the elements or constituent parts of words, describes their several variations, by which number, person, sex, time, and mood, or manner of speech, and other circumstances are distinguished, and regulates their construction and connexion in sentences.---Artificial language therefore is the subject of grammar as far as it serves to express the different modes, in which the mind conceives things, or the acts of the mind in connecting or separating things by affirmation or negation.

LOGIC treats of the various argumentative modes and forms of artificial language, and considers it as the great INSTRUMENT OF REASON, OR EXPOSITOR of the MIND, in reasoning and judging.

RHE-

RHETORICK in its full extent comprehends both natural and artificial language, as far as either serves to express ideas of the imagination, or affections of the mind. ---It accordingly points out the strength and beauty of elocution, and delivers rules for just and graceful PRONUNCIATION.

Hence we perceive a natural ALLIANCE between these ARTS, and discover the share each has in the formation of language.

GRAMMAR distinguishes its several parts, and shews their use and connexion.

LOGIC goes farther---It describes the measure and symmetry of these parts, and estimates their power, when they are moved to action by the force of reason.

RHETORICK views the whole, as it were, in life and colour, observes its graces and ornaments---marks with precision its various attitudes---modulates its tones, and harmonizes its movements.---To speak in the style of painting---GRAMMAR and LOGIC teach the OUTLINES and PROPORTIONS; RHETORICK the COLOURING of language.

Language, both natural and artificial, having its foundation originally in nature ---that is---in the human mind operating upon objects presented to it, and perceiving and comparing their various circumstances, with satisfaction or displeasure---delight or abhorrence; it is evident, that its principles and rudiments, when developed and illustrated in any one language, are in general applicable to every other.

ARTI-

ARTIFICIAL LANGUAGE, or words expressing our thoughts, have REFERENCE to the THING SIGNIFIED---to the AFFECTION or PASSION of mind of the person, who conceives the thing, and to the SENSE of HEARING, and in each of these respects it may be FIGURED, or extended and strengthened in signification, and beautifully varied in mode of expression, from the plain and common forms of speech.--- A variation, in the first instance of such reference is called a TROPE---in the second a FIGURE of THOUGHT, or SENTENCE---and in the third, a FIGURE of DICTION: and every rhetorical figure through all the subordinate classes is reducible to some one of those THREE ORIGINAL CLASSES.

A TROPE, which is the TURN of a word from one object to another, and of which, I think, (*for I write from memory*) there are eighteen subordinate classes, arises from

RELATIONS of SIMILITUDE, or CONTRARIETY, or CAUSE and EFFECT, or WHOLE and PART.---For instance---the SHIP is SAFE---If a VESSEL for SEA be meant here by the word---SHIP---the language is PLAIN and LITERAL---but if the STATE, or CONSTITUTION, of GOVERNMENT, which bear to a ship that kind of relation, which is called similitude, be meant by the word SHIP, the language is FIGURATIVE, and the figure is a METAPHOR, founded on similitude, and classed under TROPE.

A FIGURE of THOUGHT or SENTENCE, of which, I think, there are twenty-six subordinate classes, consists of such a DISPOSITION or ARRANGEMENT of words, as is expressive of a PASSION or EMOTION of the mind.---For instance.---OH! UNEXPECTED STROKE!!---Here the FIGURE or form of speech expresses VEHEMENT EMOTION of
mind

mind---it is called EXCLAMATION, and is classed under FIGURE OF THOUGHT.

A FIGURE of DICTION, of which there are more than fifty subordinate classes, consists of such an ADDITION, or DIMINUTION, or ARRANGEMENT of words in a sentence, as SUITS it to the SUBJECT, and renders it more PLEASING to the EAR.---Figures of this kind are more frequent in the ancient languages, and are best illustrated by examples taken from them.

Figures of thought and Figures of Diction consist much in a judicious application of the principles of MUSIC to LANGUAGE, in order to express more forcibly and beautifully a sentiment or passion, or to enliven and dignify an object, by pleasing the ear with sounds, which either have, or are imagined to have, some kind of affinity to the object.

In general figures of word, thought and diction exist separately and operate apart and independently ; but sometimes the three kinds, running into one another, meet in the same word or sentence, and the distinction between them vanishes.---Like colours, which are totally different in their original state, they are now and then shaded and blended together in the same words with such exquisite art, that the most discerning eye cannot with precision determine the particular point, where the one begins and the other ends.---For instance---when by an HYPERBOLE, which is a species of TROPE, a very TALL and STRONG MAN is called a TOWER, and that word in order to express the sentiment or passion of the writer or speaker is so placed in the sentence, of which it is a part, as to suggest and require SIGNS OF EMOTION, and to admit also of MODULATION OR HARMONY in pronouncing it, the three original kinds
of

of figurative language meet then in the word TOWER---and in the MIND the RESULT of their united operations is a happy MIXTURE of CONSISTENT and COMBINED IMPRESSIONS, no one of which counteracts either of the other two,

FIGURES give COPIOUSNESS to language by preventing too frequent a return of the same words---and they ENLIVEN and DIGNIFY it by introducing new objects, whose relative beauty and dignity are transferred by the imagination to the objects first conceived by the mind, and give it the pleasure of comparing things.

(B.)

The author has noted it in one of his memorandum-books, that during his long abode in Asia, one person only was punished in this manner---and that as often

as he was exposed to public view, an officer of state, whose appearance was extremely venerable, addressed the multitude from a TRIBUNAL, in the following words ---viz.

Hear me, ye lovers of truth ! Hear me, ye admirers and encouragers of merit !

Mark well the example before you, and beware of recommending any person for the GATE of MERIT without examining his PRIVATE as well as his PUBLIC conduct.

Your SOVEREIGN loves you ! He wishes to make you happy and to reign in your hearts ! If ye love him or yourselves, ye will remember this solemn and awful AD-MONITION.

(C.) Several

(C.)

Several political matters, occasionally mentioned by the Author in his Narrative, bear so close and strong a resemblance to things, which have happened in Europe, that they are in some degree interesting to us.

The empire, for instance, of the ASIATIC MONARCH consists of TWO KINGDOMS, a GREATER and a LESSER, divided by a narrow channel of the sea---originally they had no national or political connexion, and very little commercial intercourse.---About seven hundred years ago after a contest of short duration the lesser submitted to the greater, and received from it both laws and government.

For

For some centuries misapprehensions and jealousies subsisted between them, and produced frequent wars, of which, the lesser, being constantly the seat, made very small and slow progress in the arts and improvements of life.

After a long series of weak and ineffectual measures and unsatisfactory revolutions, the common and separate affairs and interests of both began to be tolerably well adjusted and settled, and the forms of constitution and government in each were acquiring such a degree of general approbation and acquiescence as promised an increase and continuance of national prosperity and happiness; but about the beginning of the present generation a spirit of disaffection and revolt, which broke out in some of the colonies of the greater, spread rapidly to the lesser, where considerable numbers of the people, full of political

litical ardour, and agitated by popular oratory, demanded from the greater in peremptory and menacing terms an enlargement of TRADE, and absolute independency in LEGISLATION and JURISDICTION: all which the greater, rather than resort to measures of compulsion, that would probably wound and weaken itself, and certainly ruin the lesser, conceded with dignified prudence and unparalleled magnanimity---renouncing all kind of controul, which the councils and courts of justice of the greater had held over those of the lesser---reserving however to the monarch of the greater and to his heirs all the rights, titles and privileges of sovereignty and dominion, which he and his predecessors possessed over the lesser.

The promoters of that new system vouched strenuously for its stability, and in conjunction with various descriptions
and

and communities of the people, gave solemn and repeated assurances of lasting contentment and acquiescence on the part of themselves and their posterity : but the event proved otherwise ; for a formidable and inveterate enemy of both kingdoms having commenced war against them and several other nations on revolutionary principles, and with an insatiable desire of conquest and dominion, multitudes of people in the lesser became hostile towards the greater, and not only spoke the language of sedition, and committed murders and other acts of cruelty, but invited the enemy to attempt an invasion, and assist them in executing a design they had conceived of breaking the connexion between the two kingdoms, and of forming a new constitution and separate government for themselves, which according to their sanguine wishes and deluded imaginations would ultimately transfer and secure to them

them and their posterity all the political influence and public offices, together with a considerable share of the landed property, that had been forfeited by their ancestors.

Insurrections and the spirit of revolution became at length so outrageous and extensive, as to occasion a most serious alarm in the mind of every one, who possessed any thing valuable under the constitution, or wished to preserve the general peace of the empire---and it was universally admitted, that the crisis of a new and perilous disorder, which hitherto had been only checked, and not radically cured, called aloud for extraordinary deliberations and new remedies.---Accordingly many persons eminent in character, and justly entitled to public confidence, clearly perceiving that a separation of the two kingdoms, at a time especially when the common

mon enemy might take immediate advantage of it, would be extremely injurious or perhaps, fatal to both, suggested it that there should be a formal and full discussion of the subject in the great council of each, in order to enable them, with united wisdom and equity, to devise and establish such a system of connexion and regulation, as might avert the impending evils, and prevent a return of them.

The Author of the Narrative, not many days before he died, writ a letter to ———, at Naples ; in which he congratulated him on the prospect, that the internal affairs of the empire of his Asiatic Sovereign would in all probability be soon adjusted and finally settled by an ENTIRE and PERFECT UNION of the two kingdoms, as well under one GREAT COUNCIL or LEGISLATIVE BODY, consisting of members summoned or returned from the several parts of them, as
under

under ONE MONARCH,---to which he added, that a well-founded expectation prevailed among numerous classes of the people, that such a measure would be a powerful means of removing discontents and jealousies, and of giving strength and unanimity to every part of his BELOVED SOVEREIGN'S widely-extended dominions.

We may hope therefore that the business will be happily concluded ; and that some FAIR REASONER and REAL FRIEND to the RIGHTS of MAN will soon gratify us with an account of the most arduous affairs of a GREAT NATION conducted with MILDNESS, WISDOM and JUSTICE.

An HISTORICAL VIEW of MANKIND acting on such principles in one quarter of the world, may be brought into a striking and instructive CONTRAST with their proceedings in another ; where ASSASSINATION

TION is become the direct and beaten road to SOVEREIGNTY, and the TYRANTS for the DAY (so very sudden and rapid have they been in succession) having destroyed all security and comfort both public and private, daringly insult even the SUPREME BEING by relinquishing or formally rejecting the BELIEF of his EXISTENCE and OVER-RULING POWER.

(D.)

The following words are written in such a manner on the margins of a few pages of the manuscript-copy of this letter, that it is difficult to determine, whether they are the words of the writer of it, or of the Author of the Narrative---viz.

They, who by disobedience have provoked the justice of the Supreme Being, must naturally wish to become objects of
his

his mercy : and happy it is for those, who are so circumstanced and in such a state of mind, that the CHRISTIAN REVELATION, supplying the defects, without depreciating the authority of the RELIGION OF NATURE or REASON, confirms in this and other instances equally important all the rational wishes and hopes, that are suggested by nature, and renders them powerful and permanent principles and motives of moral conduct.

REASON viewing the works of the creation, informs us with certainty, that there exists and hath existed, from all eternity a FIRST CAUSE OR SUPREME BEING, who is infinitely powerful, and wise, and holy, and just ; and that by acting against his will, manifested to us by the light of nature and the dictates of conscience, we have incurred his displeasure, but reason does not,

N

nor

nor can it, in its deepest and most painful researches give us ASSURANCE or certain ground of HOPE, that even if we should return to duty and obedience, our OFFENCES will be PARDONED, or our SERVICE ACCEPTED---on the contrary, it clearly demonstrates, that in STRICT JUSTICE no degree of FUTURE OBEDIENCE can make ATONEMENT for FORMER OFFENCES, because a perfect observance of the Divine Will is at all times required, and the utmost we can do at any particular time is no more than we are bound to do.---For DELIVERANCE then from this melancholy state of ignorance and misery, in which sin has involved us, and which the light of nature discovers but cannot dispel, we are indebted to the CHRISTIAN REVELATION, which without lowering in our minds the JUSTICE of God or his other attributes, exalts his MERCY above all human conception, and

and proclaims FORGIVENESS of sin and effectual means of RESTORING man, if he will make proper use of them, to the original PURITY and PERFECTION of his nature, and to HAPPINESS, by the administration of a mighty LORD and SAVIOUR, who, in order to accomplish the glorious work he had undertaken, UNITED (in a manner incomprehensible to us) OMNIPOTENCE and every other ATTRIBUTE OR CHARACTER of the DIVINE NATURE with the HUMAN FORM.

How unbounded the love of God ! How mysterious his wisdom !

That mighty LORD and SAVIOUR, who in the beginning was God, and was with God, became an humble inhabitant of this corrupt and abominable EARTH, and submitted to all the pains and miseries of our

mortal state, in order to redeem, and reclaim, and conduct us to HEAVEN.

He that is wise will ponder these things --he will revere and scrutinize the evidences of a doctrine, which accompanied with credentials visibly derived from Heaven, proposes to offenders here on earth terms of salvation, urged and enforced so constantly and cogently by an awful alternative of endless happiness or endless misery, that the impenitent can no longer take refuge or find comfort in the opinion, that either there will be a NEUTRAL STATE between happiness and misery, if such a thing be possible, or that DEATH will be a PERPETUAL SLEEP.

God has declared, that the idea of ANNIHILATION, as a means of escaping his JUSTICE, is vain and delusive.

The

The POWER of DEATH is subdued!---
CHRIST is RISEN from the dead!---The
GRAVE therefore must yield up its PRISO-
NER to JUDGMENT!

While the external evidences of the Christian doctrine thus enlighten man's understanding, its internal operations, if he encourages them, and putting forth his own strength, co-operates sincerely with the ASSISTING SPIRIT of GOD, will influence his will, and purify and delight his heart.---His whole nature will assume a new and a better form.---His evil desires will become less violent.---His good dispositions will be cherished.---His REASON will be gradually restored to its ORIGINAL OFFICE of DISCRETION and CONTRoul.---His present condition will be rendered more tolerable, and his prospects of perfect happiness

pinefs in a future ftate will be brightened and enlarged.

If I feel on this occafion more than I am able to utter, I ought not to be furprifed---for mere HUMAN ELOCUTION is feldom fufficient to communicate our conceptions of things, that are inward and fpiritual;---but its imperfections are amply fupplied by the LANGUAGE OF INSPIRATION, which abounding with juft and fublime images, fully expreffes every thought and emotion of the penitent heart, bowed down before the throne of mercy, and pouring forth with pious extacy at the fame moment of time its forrows and its joys.

The NEVER-CEASING TORMENT, for inftance, of the guilty and irreclaimable, is in the written word of God, the WORM

THAT

THAT NEVER DIES.---And the RELIGIOUS
CONSOLATION, experienced by a righteous
believer under the pressures of ADVERSITY
and AFFLICTION, is LIGHT to the upright
in DARKNESS.

THE END.



